THE CHURCHMAN.

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ANNOUNCEMENT.

The Churchman Office,

No. 12 John Street (up stairs) South side, near Broadway.

Believing "The Churchman" to be closely identified with the maintenance and progress of sound Church principles in this Diocese in particular, and generally throughout the whole extent of the Church in our country, a number of gentlemen, some of whom have been its patrons and supporters from its commencement, and all of whom are its firm friends have determined to make a vigorous effort to increase the number of its subscribers, and its consequent usefulness to the Church. To this end it has been determined—

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II. To print it on a better and more uniform quality of paper than heretofore.

III. In new type, expressly prepared for its *exclusive use.*

IV. To conduct its business affairs in its own office, under the supervision of an "Executive Committee" appointed for that purpose.

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Rev. Samuel Seabury, D.D., Editor.

"The Executive Committee" consists of the following persons:—Floyd Smith, Chairman; John H. Swift, John C. Thatcher, David Hubbell Hoyt, and Benjamin A. Mumford. Until otherwise announced, all communications on business affairs may be addressed to the Chairman, No. 12 John street. *New York, March,* 1846.

Rome—English Service.

To the Editor of the Record.

Sir,—The printing of the letter of Dr. Thorpe, minister of Belgrave chapel, in your last paper (Jan. 29) on the subject of the Protestant chapel at Rome, though first published abroad by *Galignani*, gives it an English character, which entitles it to some remarks in this country.

The arguments are principally directed to show the insufficiency of the service performed for the use of our Protestant countrymen resident in the Papal capital, and some degree of blame or mismanagement is insinuated (not openly charged) against the managers of that useful establishment. If the statements made by Dr. Thorpe were accurately true, I could readily join with him in regretting that a continuous yearly service in the chapel is not given. But his whole letter is such a combination of what appear to me (from local knowledge) erroneous, or overstrained facts, that until these are corrected it is impossible to view the subject in a fair light. I will endeavor to place this in a clearer point of view, by examining seriatim, and replying to his charges, in the order they stand; but, first, I protest against its being inferred that I am an opponent of a more extensive religious service than now prevails, if such can be given, and if such seems, after what I have to say, needed.

I will first give a short history of the English chapel at Rome. In 1817, soon after the general peace, the want of a Protestant religious service began to be felt by those who had found their way to the Roman capital for health, or other reasons. A certain number of families, headed, I believe, by an excellent Christian man, lately deceased, who has ever since been the main prop of the establishment, (I mean the late General John Ramsay, who furnished me with this information, in a great degree,) agreed on hiring a room for a Sunday service, which was obtained in the Pelazzo Correa, in the Via Pontefici. One scudo for each family was collected the first year, which reached 100 scudi, sufficient to cover the actual expenses of rent, &c. The Rev. Mr. Walker was the first minister, who continued for one year (or season) gratuitously, and other clergymen followed on similar terms, until the number of the congregation increasing, the Rev. Richard Burgess was engaged in 1828 at a stipend to serve the chapel for the Roman winter season, (or six months,) whilst he gave the rest of his time to the similar congregation at Geneva. Mr. B. was succeeded in 1836 by the present excellent chaplain, Rev. James Hutchinson, who usually remains eight months, (Oct. to June,) and sometimes over the whole year. The present congregation, during the greater part of the season, amounts to 600 persons and more, and the chapel which is now outside the Porta del Popolo, and has served the greater part of the whole time, has just been enlarged to admit of an increasing number. But in the months of May and June that number is reduced to a very small knot of communicants; probably not much above twenty persons (as was the case last year) being found resident to attend. This brings me to the true reason of the service being intermitted in the four summer months; viz. the leaving Rome by the English population, from fear of malaria, so prevalent there, particularly in that quarter where the chapel is situated. Dr. Thorpe's letter being dated Dec. 12th, he has probably not had above three or four weeks' residence in Rome, to obtain the information which he details, which has perhaps occasioned his erroneous statements. He surely has not experienced the dread of malaria, which will possibly drive him off next June, along with nearly every occasional visitor.

I proceed now to correct his inaccuracies.

1. I have shown that the intermission of service is not six, but usually four months. The service last year (1845) was continued to June 1, when I attended and received the sacrament in the morning of that day with about twenty others. Mr. Hutchinson left that week, and wisely, as I did also, the heat threatening disease. All our acquaintances were gone, (for we had just returned to Rome from Naples,) and not a single resident English medical man was in Rome, one of whom I wished to call in for an attack of sickness, which required me to retire to Albano.

2d. Rome is not, as is stated, the only place of note in Italy, to which the English resort, where divine service is not performed all the year; and yet for less sufficient reasons. There is no English service at Pisa in summer, when the chaplain there goes to the baths of Lucca, which is similarly destitute in the alternate season; Rome is, then, not the only exception.

3. It is doubtful, for reasons already stated, if any considerable number of English Protestants be even residing at Rome during the entire year, or even the larger part of it. There are four English bankers, I admit, but one is usually at Florence in summer, to attend to his branch bank there. With regard to the clerks, I doubt if many or any Protestants are to be found in these banks. They are mostly, I know, foreigners, and one of the banks has Roman Catholic partners. There may be some English mechanics, but I did not find above two or three shopkeepers. The principal one, Mr. Wm. Lowe, I know shuts up and takes his family off in the summer season. When I inquired the reason, he informed me there was no business, owing to his English customers having all fled.

4. With regard to the English artists, they, I know, many of them, leave Rome in summer, and occupy themselves (if painters or draftsmen) in sketching in the beautiful scenes of Italy out of Rome. But if it were otherwise few attend the Protestant service in winter (two or three do, I know,) and why then they should hasten there to a summer service is not clear to me. They were offered, gratis, seats by the chaplain, but it does not bring them it seems. They are not a church-going set, I believe, with some exceptions.

5. Where has Dr. T. resided in Rome, to speak of families residing in the vicinity of that city, particularly at the chapel end of it? There are no houses, and only a few palaces or villas outside the gates, as every traveller knows.

6. About twenty funerals only take place at our beautiful Protestant burying-ground at the *Tistaecio*, in the year. How few of these occur in the chaplain's absence may be seen by examining his registry, which I did, and I then found that two or three cases only had occurred during summer, when the funeral service was performed by the minister of the Prussian Legation. The whole number of funerals of the English Protestant population at Rome averages from twenty to thirty per annum of late years, and not more than 300 burials are recorded as having occurred, since the peace, in thirty years. I doubt if the means of baptism has ever been found wanting. The entire number registered in the last eighteen years, is about 120 children, viz., about seven per annum. The same resource can be had, if a birth occurs in the chaplain's absence, as in the case of funerals. It would be well if Dr. Thorpe had mentioned more particularly the cases to which he alludes. If they are not founded on fact, the whole of his corollary falls to the ground. The same remark applies to what he says of a body of English who took counsel's opinion on their destitute case. If my experience be borne out, that body could not have been large. The conversions to the Roman Catholic faith do not, I verily believe, take place from want of Protestant attention in the clergyman, but if at all, from carelessness in a great part of our English gentry at Rome, who never see the inside of our chapel. One acquaintance told me that his reason for not going was either that the chapel was cold, or that he preferred the Catholic music, &c., which on Sundays is best performed. Another gentleman, whom I took some pains to draw there, positively declined going, saying that before leaving England, he had given himself a dispensation. Can we wonder if the Church of Rome should reap a bountiful harvest from such reasoners? Why there is no service on week-days, with exceptions of the great fasts and festivals, I will not pretend to account for, or even to defend. Probably the universal habit of sight-seeing, which occupies the entire mornings of tourists, would render a congregation hopeless; and it is a question whether it would be prudent to hold meetings after dark outside the gate. There is a very good substitute alluded to by Dr. Thorpe in private prayer meetings, which pious individuals offer to their friends. I have attended these weekly with from twenty to thirty visitors, sometimes in the morning, and sometimes in the evening. One thing I am sure of is, that if a week day service could be sustained, it would not be wanting on the part of Mr. Hutchinson to officiate at it. The additional stipend might be no consideration to him, though I do not believe that the present funds would support such addition. A second stipendary clergyman is totally out of the question, and not needed, as far as Dr. Thorpe's reasons go. I doubt the English subscription being raised; and more is already raised at Rome gratuitously than is collected at Naples or Florence by seat-letting, as I know from personal inquiry at these places.

I have not alluded to your story about Dr. Wiseman and Bossuet. It is possible that he did offer an English sermon in the way stated:—if it was in either Mr. Burgess's or Mr. Hutchinson's time during the last eighteen years they must have judged of the necessity of reducing the number of services, from the paucity of their hearers; in which event, Dr. Wiseman would not gain much from their flock, at least, whatever he might do from the dissipated portion of the English, who sometimes, I doubt not, are led to hear sermons, with itching ears.[*]

On the whole, if Dr. Thorpe was cognizant of the manner in which the present chaplain performs his arduous duties, in the acts of visiting the sick, disbursing the large sacramental funds, not only amongst the destitute English, but wherever distress meets him, whether in Italian or other foreign persons; which last has, to my knowledge, gained the English character great respect, even amongst the Roman hierarchy, and not with disgrace and disrespect, as Dr. T. asserts, he would not insinuate that a meagre and insufficient service was offered and performed by him.

I am, Sir, your obedient servant,
George T. Fox, Layman.

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[*] The anecdote to which our correspondent alludes rests on authority which we cannot question. Dr. Wiseman seems to have judged more wisely than Mr. Fox, for he eagerly seized on his advantage, and preached with so much effect, as to proselytise some who, but for the opportunity thus afforded them, would not have frequented an English Popish service. We have the names of all the parties. —Ed. of Record.

Communications.

For the Churchman.

Newman on Development.

Mr. Editor,—In the conclusion of your second notice of Mr. Newman's work, you mention that there is an objection to your line of argument which you propose to state hereafter. Throwing oneself into Mr. Newman's position, which is the only way by which we can understand and refute him, there is indeed a grave objection that occurs to the mind, and it may possibly be the one to which you allude. If not, I could wish you to give it your consideration.

You say that "the idea of a doctrine expands and is brought gradually to perfection." But you condemn Mr. Newman for maintaining that revealed truths fall vaguely and generally upon men's minds, and are "afterwards completed by development" upon the ground that he does not distinguish between the divine doctrine and the human idea.

Now literally you are correct—but it appears to me that although there may be some unintentional obscurity in Mr. Newman's expression—for even Homer may nod—yet the two statements are essentially the same, and that you both agree in the conclusion that the expanded, perfected, completed idea of the doctrine is the true representative of it as it existed objectively prior to its being made the subject of human thought.

Mr. Newman would not admit that he denied the existence of objective truth, by asserting that the Church has worked doctrines into shape, any more than you do, when you say that the idea of a doctrine gradually assumes due proportion in an individual mind. He merely ascribes to the Church, what you do to the individual. The object is *there*, but not at first *seen distinctly.*

Indeed, upon consideration, I think that all who duly estimate Mr. Newman's wonderful but perverted powers, must confess that it is next to impossible for him to make the denial of objective truth the basis of a theological theory.

Will you permit me to state what I conceive, from a close study of his work, to be his meaning?

His doctrine of development seems to be this:—

Truth in its own nature is eternal and immutable, wrapt up in the being of God and thence proceeding to all created intelligences. Thus he says, p. 32, Amer. Ed., "Catholic dogmas are, after all, but symbols of a divine fact." But God in his revelations to mankind does not disclose truth in definite statements, but in rudimental hints, containing and implying the whole truth, if we had the discernment to discover it. Men, however, possessing only limited powers, have ever been unable, at the moment, to trace out the full idea from the normal statement, and it has required the progress of centuries and the light thrown upon primary revelations by succeeding events, preordained of God, to bring out in full proportions the meaning of a few mystic words. Under the old dispensation this was undeniably the case, and we have ground from analogy for supposing that the same would happen under the Christian dispensation. Thus we read, p. 52, "Prophecy, if it had so happened, need not have afforded a specimen of development; separate predictions might have been made to accumulate as time went on; prospects might have opened; definite knowledge might have been given by communications independent of each other, as St. John's Gospel, or the Epistle of St. Paul are unconnected with the three first gospels, though the doctrine of each apostle is a development of their matter. But the revelation is, in matter of fact, not of this nature, but a process of development: the earlier prophecies are pregnant texts out of which the succeeding announcements grow; they are types. It is not that first one truth is told, then another; but the whole truth or large portions of it are told at once, yet only in their rudiments, or in miniature, and they are expanded or finished in their parts, as the course of revelation proceeds. The seed of the woman was to bruise the serpent's head; the sceptre was not to depart from Judah till Shiloh came, to whom was the gathering of the people. He was to be Wonderful, Counsellor, the Prince of Peace. The question of the Ethiopian rises in the reader's mind, "Of whom speaketh the Prophet this?" Every word requires a comment. Accordingly it is no uncommon theory with unbelievers, that the Messianic idea, as they call it, was gradually developed in the minds of the Jews by a continuous and traditional habit of contemplating it, and grew into its full proportions by a mere human process, and so far seems certain, without intrenching on the doctrine of inspiration, that the books of Wisdom and Ecclesiasticus are developments of the writings of the Prophets, expressed under, or elicited by, current ideas in the Greek philosophy, and ultimately adopted and ratified by the apostle in his Epistle to the Hebrews."

In this passage he makes a belief in objective truth the foundation of his theory, and condemns as the *theory of unbelievers* the idea that doctrines have been formed by a "mere human process" of thought.

Having established the fact that a system of development obtained in early revelation, and thence inferred that we are to expect it in Christianity, Mr. Newman takes another step, and inquires whether Christian developments have not actually occurred. Take for instance as an argument ad hominem the doctrine of the Trinity, which no Christian can deny. Was that held as definitely and clearly by the Church in the first and second centuries as it was after the Council of Chalcedon? Did it not require the mind of the Church working upon the word of God, and the traditional but indeterminate doctrine of his nature to define it with precision? Even heresy, by stating false views of Christian doctrine, served to bring to light the antagonist truths which had previously had a real but hidden existence in Scripture and tradition. If then it was left for the Church to define the nature of God, why should we not concede her the inferior power of explaining the relations of other spiritual beings to ourselves, and our own destiny after our separation from the body? Penance, purgatory, and the cultus of saints and angels are as necessary inferential consequences of baptismal regeneration, the resurrection, and the association of spiritual beings with Christ as the doctrine of two natures in one person is a direct consequence of the incarnation. Vide Chap. 8, passim.

This, I think is the gist of Mr. Newman's theory of development. I own that I gathered much the same idea that you have stated from the Ideal, where the author defines the primary principle of all religion to be that "holy men are the great *fountains*" (i. e. the original sources) "*from which* moral and religious truth flow to the world: if a revelation be given, they are its authorized interpreters; and if there be a living authoritative tribunal, their spiritual experience furnishes materials for the decrees of that tribunal,"[*] which is parallel to the declaration of the Protestant Confession of Helvetia: "In controversies of religion, or matters of faith, we cannot admit any other judge but *God himself*, pronouncing by the Holy Scriptures what is true, what is false, what is to be followed, or what to be avoided. So we do not rest but in *the judgments of spiritual men*, drawn from the word of God;"[†] and that of the Confession of Belgia. "All these things we know (i. e. the particulars of the doctrine of the Trinity) as well by the testimonies of Holy Scripture, as by the effects; *and chiefly those we feel in ourselves.*"[‡]

From the relation which Mr. Ward bears to Mr. Newman of disciple, I approached the work of the latter with the supposition that he too would hold this ultra-Protestant heresy. Practically indeed he comes to this; Roman error is built upon it; and inferior minds who go to Rome upon Mr. Newman's theory will be apt to make truth the mere creature of feeling and fancy. But, with all deference to your opinion, I would say that in the abstract Mr. Newman's theory is not justly chargeable with this error.

I did not purpose to say any thing in refutation of the development theory, but simply to state what I conceive it to be, but having proceeded thus far I will briefly sum up what appears to me the best mode of meeting it.

Singular as it may seem at first sight, Romanism, according to Mr. Newman, is subversive of the Church as a visible Divine institution, and its principles, developed to their legitimate consequences, would do away even with our Saviour's personal existence, and resolve Him into an idea. There is no escape from this. Turning to page 59 we find that our author adopts "M. Guizot's suggestion, that Christianity, though represented in prophecy as a kingdom, came into the world as an idea rather than an institution, and has had to wrap itself in clothing, and fit itself with armor of its own providing, and to form the instruments and methods of its prosperity and warfare." Now Christianity came into the world in the person of Christ; the visible and the invisible being of the Church was all concentrated in Him; ministry, sacraments, faith, were all wrapt up in Him; but if Christianity came into the world as an idea, then is Christ an idea. You will say this is acknowledging what I have labored to disprove. Not so. I admit that practically he sinks to an unbounded subjectivity, mere Gnostic and Manichean heresy; nay, worse, for according to Mr. Newman, Christ becomes even less than a phantom, a bodiless idea, not even

"Animula, vagula, blandula;"——but this is not his starting point. He originally stands upon the ground of "a divine fact," objective truth, of which Catholic dogmas are symbols. Without being sensible of it, through a confusion of thought, he shifts his ground, and forgetting that Christianity came out of Christ, that He was the germ from which it was developed, that all priestly power was in Him,—(All power is given to me in heaven and in earth, go ye therefore,") that the sacraments were in Him, ("This is my body, this is my blood." "As many of you as are baptized into Christ have put on Christ;") that the faith was in Him ("I am—the truth") he makes an Idea, not a Divine Person, the source of Christianity and goes on practically developing his principles from this, while he imagines himself drawing out the consequences of a Divine Fact. The development theory is harmless as soon as applied rightly, for you can develop nothing from the Man-God but a visible Church and an unalterable Faith.

Now it is true that as Christ is One, so the Church as a visible institution and as a Faith is also only One whole, essentially unalterable as its Divine Head. But though the essence is invariable, the accidents are not. In its external aspect, as far as that is not connected vitally with the faith, it admits of modification according to the circumstances of age and country. The Christian Church in Apostolic times, in persecution, under the Empire, in England at present, and the United States, presents to the world very different appearances. When it shall obtain universal empire it will assume an outward form extremely unlike that which it had in infancy or in contest. Nay more, its latest form will be the fulfilment, perfection, or development of its primal one. It will be then what Christianity meant to be as a visible institution when it first appeared in the world in the person of Christ. The first position it took, necessarily implied the last, and its intermediate variations are not necessarily corruptions, but the free action of a living body moulding itself to circumstances. There must be, in the very nature of things, developments of this kind in the Christian Church as a visible institution. So far I would fully coincide with the theory of development.

Again; in its life, inner and outward, body and soul, Christianity consists of a multitude of truths, each of which implies innumerable other truths in the same manner as the fact that God is the God of Abraham, Isaac and Jacob, implies the immortality of the soul and the resurrection of the body. Some of these secondary truths are such logical and necessary deductions from the primary ones, that they may be inferred from them, while others can only be known in a higher state of existence or disclosed by further revelation. We grant that the truths of Christianity in their own nature admit of development, and are "pregnant texts" from which others may be deduced, Trojan horses containing an infinity of inmates, because we can never arrive at the ultimate meaning of any truth until we lose ourselves in God. But we want further proof than Mr. Newman or Rome can furnish before we grant that because they admit of development, they must be developed upon earth. It is altogether inconsequential to argue from the Jewish to the Christian dispensation, and say that we may expect developments under the one, answerable to those under the other. The Christian Church is a final institution; the Jewish was an introductory one. The dictates of inspiration before the Christian era were developed by further inspiration. Prophet succeeded to prophet, and brought out the meaning of antecedent revelations. But where since the death of the Apostles has Christianity had its Isaiah and Jeremiah? The faith was once delivered to the saints as far as man could comprehend it, and an anathema rests upon those who corrupted it. The Apostles had "the mind of Christ." The finite took in the infinite, according to its capacity, as the eye, the heavens; and it requires the telescope of further revelation, or increased spiritual power to guage the galaxy of Divine truth. Weak human speculation cannot do it. I am content to stand where St. Paul stood, and to know no more than he knew. "Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known." Anathema on your dogmatic developments!

They are either incorrect deductions from acknowledged truths as in the case of the cultus of saints and angels; or they are only entitled to the consideration of probable opinions, guesses at the unrevealed, as in the case of purgatory. When I say probable opinions, I mean that it would require as much knowledge of the spiritual world as is claimed by Rome dogmatically to deny "purgatorium esse animasque ibi detentas," especially as the meaning of the very indefinite decree of the Tridentine Council on this subject may be unexceptionable and infer no more than certain sentences in the Prayer Book. We cannot restrain speculation or opinion, but Rome has confounded opinion with faith.

But passing from Romanism to Catholicity we have ample historical and documentary evidence, especially in ancient liturgies, that the faith as defined by the Apostles and Nicene Creed, was held by the Church from the beginning, and it admits of proof that the definitions of the Councils are not developments of doctrine in the same sense as are the corruptions of the Roman Communion. This last is a very strong point, and I trust will be fully illustrated by a competent hand. The whole strength of Mr. Ward's and Mr. Newman's arguments against the English Church depends on the contrary assertion. And yet curiously enough Mr. Newman confesses the fallacy of his position in these words, "The doctrine of Penance may be called a development of the doctrine of Baptism, *yet still it is a distinct doctrine;*—(mark that)—whereas the developments of the doctrines of the Holy Trinity and the incarnation are *mere portions of the original impression and modes of representing it.*"—p. 31. In fact, the definitions of the Councils may be compared to distinct outlines of forms already faintly sketched without addition or diminution: the Roman doctrines resemble the guess work by which a modern artist seeks to supply the lost portions of ancient art. In the one case what was dim before was brought out boldly: but in the other, human imagination burying itself in the darkness of the unseen world, sought to give a sculptural finish to that which divine wisdom had designedly left imperfect. Is it a wonder that the addition proves a caricature? It is much the same as if a mediæval sculptor should have placed one of the grinning heads that adorn a grotesque Gothic edifice upon the decapitated body of the Medicean Venus.

Whitby.

I intended merely to say a few words, and have written a long article, but the subject is exhaustless. At some future time I may return to it.

Waddington, N. Y., 1846. J. H. H.

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[*] The Ideal of a Christian Church, page 517.

[†] Latter Confession of Helvetia, chap. 2.

[‡] Confession of Belgia, Art. 9.

For the Churchman.

Acuerunt linguas suas sicut serpentis; venenum aspidum sub labiis eorum.—*Ps.* 139, *Vulgate.*

Rev. and Dear Mr. Editor,—The system of tactics pursued by the Low Church Press for some time past has happily attracted the notice of the papers, which, opposed to our polity and system, have no reason for speaking out but the claims of common fairness and candor. I was pleased, therefore, to see the article from the Christian World in your last number, and trust it will have its due effect on the mind of the editor of the Christian Witness.

Moreover, I hope soon to congratulate the Church on the improved tone and conduct of the Boston Episcopal Observer. The individual who formerly *disembogued* from *three* mouths will henceforth confine himself to *two;* and I trust that the clergyman who is to conduct it for the future will pay due regard to the ninth commandment. It will then be possible for ministers of the Church to visit Boston, and officiate without being held up to the world as *plotters, dishonest, Jesuits*, and the like: and if by accident any calumny or falsehood finds its way into the columns of the Observer it may be supposed that it will be promptly and satisfactorily corrected.

The Episcopal Recorder and the Protestant Churchman ought to be left alone in their bad eminence in this respect.

Considering the systematic plan that has been adopted in several quarters of catching up and spreading any tale that may injure the advocates of Church principles without regard to its truth, I fear that some such mode of reasoning as this is adopted by those who practise it.—"We have a certain object to gain, the ruin of our opponents. Their influence must be destroyed, and we must blacken their characters as the surest way to obtain our end. We have said enough about their principles, and our readers believe them to be all that is bad—we must, however, get up some facts to prove that what we say is true. Now here is a story that is just the thing—those whom we wish to influence are prepared to believe it, and will not call for proof—those aggrieved will deny it if false." Thus the falsehood is put into circulation, and is copied from one print to another in proof of the wickedness of High Churchmen. When the denial is made, either there is no room to insert it—or the temper of the reply is unsuited for edification—or it reflects upon some good and holy man who can do no wrong,—or some similar excuse is invented for keeping Low Church readers in ignorance. The Philadelphia organ of this school declared, in effect, some time since, that if it copied a falsehood from another paper, which paper afterwards retracted it, it should not follow the example unless *expressly requested* by the injured party, no matter how calumnious and injurious the statement might be.[*] What a blessing to be justified by faith without works; for the 15th Psalm says, "Lord who shall dwell in thy tabernacle? or who shall rest upon thy holy hill? He that hath used no deceit in his tongue, nor done evil to his neighbor, and hath not *slandered* his neighbor." But that of course was under the Old Dispensation. We must remember that *the end is holy, and therefore according to* Puritan logic the means conducive to that end are holy also: the readers must be impressed with certain convictions, and any thing that would disabuse them of these convictions must be carefully kept out of view. As they read only one side, and take all for gospel which the editor says, detection is somewhat improbable.

It seems to me that there are only two ways of accounting for this gross violation of the laws of truth and morality. Either the moral sense is so blunted that they have lost all perception of the distinction between right and wrong, or by an unhappy mischance they have embraced the Antinomian system, a legitimate offshoot from Calvinism, and indulge in sin "that grace may abound." It is well known that Luther once said a man might commit adultery or murder a thousand times and be in no danger if he had but faith. "Sin bravely," was his exhortation. Now, my skill in scriptural lore is not very great, yet it does seem to me that the apostles, and especially St. Paul, do condemn the sins of falsehood and slander in the strongest terms. In the 13th chapter of Romans he quotes the law, "thou shalt not bear false witness." In Eph. iv. 25, "Wherefore putting away lying, speak every man truth with his neighbor." And again, verse 31, "Let all bitterness, and wrath, and anger and clamor and *evil speaking* be put away from you, with all malice." So Col. iii. 9, "Lie not one to another, seeing that ye have put off the old man with his deeds." In his Epistle to Titus he condemns the Cretians for the same vice. St. Peter, in the 3d chapter of 1st Eph. verses 10, 11, quotes the 34th Psalm, directing men to "keep their tongues from evil, and their lips that they speak no guile," This would show that the moral law is still binding on Christians, Calvin and his disciples to the contrary notwithstanding. It is then very unsafe for men to say, I am justified by faith, and therefore need not speak the truth. St. James, though held in light estimation by pseudo-evangelicals, yet spake by the Holy Ghost: he tells us that "faith without works is dead;" i. e. useless; profitless to salvation.

Another mode of accounting for this disregard of morality and fairness has been suggested by a friend, which is this;—that being public journalists they feel it incumbent upon them to give the news of the day, and make their sheet as racy and interesting as possible. The secular journalist coins a murder, a forgery, or an elopement—and it is said there are persons called penny-a-liners who exercise their inventive faculties in this department. The religious (?) journalist invents or copies some horrid tale of Popery, Puseyism, or Churchmanship; pretends to have heard some sermon, or to have seen the back of some clergyman, and makes a very pathetic tale with the help of a little imagination. When called to task he says, he did not know it to be untrue—it might have been so—perhaps it was so—he really believes it was so—at any rate it is nobody's business but his own and that of his readers—if they will believe it he cannot help it. This is very loose morality. A man has no right to state a thing to be a fact unless he knows it to be so from actual observation or indubitable testimony. The man who goes lightly about telling all that he infers or knows, and repeating every tale or slander he hears, is a nuisance to the neighborhood. Much more the editor, who, under the garb of sanctimoniousness and piety, spreads abroad calumnies which he does not know to be true, and which the least inquiry would teach him were utterly unfounded. He may indeed succeed in exciting hostility and enmity in the minds of his ignorant and deluded readers against the brightest intellects and most gifted minds that the Church possesses, but this temporary triumph is dearly purchased by the dread account of wrath and misery which he is storing up for himself against the day of doom. If our Lord tells us that for every 'idle word' we shall give account in the day of judgment, how much heavier the reckoning must be for the deliberately penned slander invented for party purposes and wilfully designed to deceive. It is truly melancholy to see some who have been taught better, and been in habits of intimacy with those who hold the truth and practise morality as inculcated by the Church, casting off their old associations, herding with her enemies, and becoming the tools of calumny and sedition. What a sad proof of the declaration of St. Paul, "Evil communications corrupt good manners."

Yours in sorrow but not in anger, M. N.

The excellently good man is so intent upon what he conceiveth to be right that he is not at leisure to consider what is said against him.

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[*] As this may appear incredible without ocular demonstration, I annex the following extracts from the editorial of the paper of April 26th, 1845.

"The article which appeared in our paper was announced as a quotation from the Protestant Churchman; and it surely will not be contended that an editor is responsible either for the historical accuracy or moral truthfulness of the exchange papers from which he makes his extracts. All that he can fairly be required to do is to give the name of some respectable authority for what he quotes."—"We take the opportunity of saying that if gentlemen wish us to receive and recognize any reference to statements which may have been made in our paper it must be brought directly to us. We shall feel under no obligation to notice what comes through the columns of another."

This was in reference to a calumny about the Nashotah Mission, copied into the Recorder from the Protestant Churchman, and the editor made use of the above pitiful subterfuge to avoid laying the truth before his readers.

For the Churchman.

Church of the Advent.

SEATS FREE.

Mr. Editor,—I believe it is not generally known that there is a congregation of Episcopalians worshipping at the corner of the Ninth venue and Thirty-fifth street. About eighteen months have elapsed since the Church of the Advent was organized, during which time, the services of the Church have been regularly performed,—though for some time past these services have been conducted by a Lay Reader. A Sunday school has been kept in operation, which now numbers more than fifty scholars. It may also be gratifying to your readers to know that the Vestry intend, at an early period, to invite some clergyman to take the permanent charge of their little flock. But, the principal object of this communication is to give notoriety to the fact, that, from and after the first day of May next, their place of worship will be removed to a more important part of the city,—the Vestry having engaged a suitable building, situated in the Eighth Avenue, near Forty-second street

Trusting that those who feel interested in the scattered portions of the Vineyard, will never cease to pray for the extension of the Church, and, also, that their united exertions will continue to foster the holy impulses which occasionally give rise to the organization of Episcopal Churches upon the principle of free sittings, I am, sir, yours, &c.,

A DONOR.

For the Churchman.

Mr. Editor,—The collect for the Feast of St. Mark the Evangelist speaks so thoroughly for itself, respecting its fitness as a special prayer in behalf of our diocese, as hardly to need a word on the point. Let each one lay to heart the real SOURCE of the instruction which the Church derives through the power of the Sacred Scriptures; the duty of eschewing every blast of vain doctrine, and being established in the truth of the Holy Gospel; and the great principle that he can do so only by the grace of God; and let him weigh well the obligation hence lying upon him for the proper direction and use of his moral agency, in studying those Scriptures, and applying them to the thorough Christian regulation of his heart, character, and life; and all with faithful use of the means of guidance and of grace which God has appointed in His holy Church. Then may we hope, that his prayers will come up with acceptance before God, and be by him, for Christ's sake, favorably answered.

FAITH.

To the Editor of the Churchman:

Rev. and dear Sir,—I have been in the habit of attending several of the churches of the city at different times through the season of Lent. I have observed with pleasure that the services have been more numerous and much better attended than heretofore. One thing, however, struck me with astonishment.—In some of our most orthodox churches the Prayer for Congress was omitted, sometimes on Sunday, and at others during the week. This is very wrong. The Church orders that it shall be used both morning and afternoon, when there is service, during the session of Congress. Some of the clergy seem to think the prayer unnecessary, but St. Paul in his 1st Epistle to Timothy, commands us to pray for all men, *and first of all for those in authority.* And considering the present alarming state of our public relations with Mexico and Great Britain, and the ambitious and self-seeking spirit which animates some of our political chiefs at Washington, how earnestly should we pray that "God would be pleased to direct and prosper all their consultations—that *peace* and happiness, truth and justice, religion and piety may be established among us for all generations." I trust therefore that in view of the importance and the necessity of this prayer at all times, and especially at the present juncture, every clergyman will be careful in presenting the petition at the throne of grace, as he is required by the Church to do, and as the welfare of this our country imperatively demands. Thus only shall the scourge of war be averted, and peace and plenty reign among us undisturbed.

PRECANS.

For the Churchman.

Advertising the Names of Preachers.

Mr. Editor,—You will no doubt agree with me that the period has arrived when some friendly opposition should be made to this most exceptionable practice; and I would now call upon all sound Churchmen to array themselves against this dangerous feature of the Anti-Tractarian system.

In a late number of the New York Express, the names of seven clergymen were advertised. These were all to preach on special occasions; and it is worthy of remark, that only one of the number did *not* belong to the Protestant Episcopal Church! But the practice is not confined to the secular papers; the journals of the Church are crowded with these advertisements, and, not unfrequently, the *reading-desk* is turned into an advertising shop for the accomplishment of this sectarian purpose.

Now, sir, I contend that the principle on which these advertisements are framed, is either good or bad, if *good*, it should be universally adopted; if *bad*, it should be every where abandoned. I assume the latter to be correct, though I think I need not go into an argument, as a simple reference by way of illustration of the practical operation of the thing, will no doubt suffice. I allude to the experience of the Methodists in "*printing the appointments*" of their preachers. Among the members of that denomination, this custom prevailed to such an extent, that many of them began to imagine that if they could not get hold of a printed copy of these appointments, they would be unable to "*hold fast the profession of their faith without wavering*"! But after carrying the matter to this extreme, or rather after pushing the principle to its legitimate results, they discovered that some of their meeting-houses were almost deserted; that many of their preachers had, for obvious reasons, been rendered unacceptable to the people; and, dreading above all, that the fearful consequences of a decline of vital piety might be visited upon them, they resolved at once to set aside this fruitful source of apprehension and disgust. And, strange to tell, the Reformed Catholic Church is now trying an experiment which has already been frowned down by the Methodists and driven away as a noxious vapor from the atmosphere of dissent!

Now why is it, Mr. Editor, that others of our clergy cannot follow the good example of the Rev. Drs. Wainwright and Tyng by discountenancing, in every way, this injurious practice? It is earnestly hoped that they will,—even though by so doing, they should feel constrained to present themselves before the public in the shape of a forcible illustration of the singular manner in which extremes will sometimes meet. The course pursued in these matters by the Rev. Mr. Mead, in advertising the lectures in his church, is eminently worthy of imitation. I allude to his simple announcement of the *subject to be discussed*; and I was half inclined to believe that the venerable rector of *St. Jude's* had concluded to follow, in this respect, the example of the Rector of St. Clement's,—for, on looking over the "NOTICES" in the Protestant Churchman, I observed in the one headed "TRACTARIANISM," that the name of the preacher was actually omitted; and sir, I was much gratified at this,—the more so as I knew that the Rector of St. Jude's had heretofore been very careful to do *his* part in advertising the names of the clergy. But judge of my surprise on reading a little farther, to perceive that my hopes in regard to the actual cause of this omission were entirely blasted by this remarkable announcement: "Services to commence at seven and a half o'clock—*doors open at seven!*" After seeing this, I must say that I had some little curiosity to know when the "*curtain*" would rise; and it was certainly a very natural thing for me to begin to feel, that although, perhaps, for some judicious reason, it had been withheld, it was, nevertheless, my *right* to know the name of the *actor* who was to *perform* at that time in the Anti-Tractarian Temple of the METROPOLIS.

For the Churchman.

Dear Sir,—I enclose the following beautiful lines for publication. Certainly nobody can construe them into a Prayer for the Dead. They are simply an exhortation to think of the departed. And what reflecting and pious mind can fail to think of those who have died in the Lord! I love to muse at twilight of the dear friends who have fallen asleep in Jesus. But "*The Lord is risen from the dead!*"

VIGIL.

Our Departed Friends.

It is a beautiful thought that when our friends die, they are not wholly absent from us in this world, but that they sometimes linger about their old accustomed haunts, and the companions they still love here. The consoling idea is finely dwelt upon in the following stanzas, quoted from the Portsmouth Journal:

Forget not The Dead, who have loved, who have left us;
Who bend o'er us now, from their bright homes above;
But believe, never doubt, that the God who bereft us,
Permits them to mingle with friends they still love.
Repeat their fond words, and their noble deeds cherish,
Speak pleasantly of them who left us in tears—
From our lips their dear names other joys should not perish,
While Time bears our feet through the valley of years.

Dear friends of our Youth! can we cease to remember
The last look of life, and the low-whispered prayer?
Oh, cold be our hearts as the ice of December,
When Love's tablets record no remembrance there.
Then forget not The Dead, who are evermore nigh us.
Still floating sometimes to our dream-haunted bed,—
In the loneliest hour, in the crowd they are by us,
Forget not The Dead! Oh, Forget not The Dead!

The Churchman.

New York, Saturday, April 18, 1846.

Floyd Smith, General Agent, No. 12 John street, up stairs.

The ability which our correspondent "J. H. H." has displayed in his communication on our first page makes us desirous to have more from him on the same subject.

We thank him for his criticisms on our own article respecting Mr. Newman, though we are far from being convinced by them that we have done Mr. Newman the least injustice in imputing to him the denial of objective truth, that is of truth external to the human mind; not meaning of course that Mr. Newman professedly makes this denial—for this were to avow himself an infidel—but that his theory of development tacitly assumes and implies it. Indeed we have been confirmed in the justness of our position by what our correspondent has written as well as by a more elaborate work to which we shall presently refer.

It is highly gratifying to see the effect of Mr. Newman's book in attaching our clergy more strongly than ever to the Catholic ground of the immutable and traditionary "faith once delivered to the saints." From all that we can learn we should say that Mr. Newman's book had cured many of whatever *penchant* for Development they might have had and made them more confirmed adherents to the rule of St. Vincent of Lerins. But while we rejoice in this result, and concur in our correspondent's "anathema on your dogmatic developments," we are sorry to see any favor whatever extended to the theory; and for this reason we regret that our correspondent should "grant that the truths of Christianity in their own nature admit of development" and that development was in fact the law of the Jewish dispensation.

The very article of ours which has occasioned the present communication of our correspondent contained the following passage, which we erased in the manuscript as expressing a view, we thought, too obvious to be questioned:

Nothing surely can be more repugnant to the nature of the Almighty and the All-Perfect than to be capable of development. We might as well say GOD is unholy or unrighteous as that he grows. The truths of GOD, His counsels or designs in regard to His creatures, are like Himself all-perfect, and ever present to Him to whom the future and the past are one. To affirm development therefore of GOD, or of the truths of GOD, as they are in themselves, would be to derogate from His Perfections and in effect to deny His Being.

But if this be so, then we cannot "grant that the truths of Christianity in their own nature admit of development;" they may be *revealed* or *discovered* to us with more or less fulness; but in their own nature they are immutable, and incapable of enlargement. Our correspondent guards his admission by denying "that because they admit of development, they must be developed on earth;" and by denying also the conclusiveness of arguing from the Jewish to the Christian Dispensation. This indeed is strong ground; but if the truths of Christianity admit of development, and were developed under the Jewish dispensation, what proof is there that they may not continue to be developed by the inspiration of the Holy Spirit in the Christian Church? It is no sufficient answer to say that they were "fully revealed," for this is admitted, and it is with truths fully revealed that the argument is concerned; nor that "weak human speculation cannot do it;" for the developing power is not claimed for "human speculation," but for Divine Inspiration or man acting under its guidance. The true ground is, we apprehend, that revelation and development are antagonistic and exclusive the one of the other; that the former is and that the latter is not the means whereby GOD makes Himself known to mankind; and that the truths of Christianity, considered objectively, or as they are in their own nature, are incapable of development.

Of course, and as we have before explained, we readily allow of subjective developments; that is to say, of the development of human ideas of Christian truth; the whole history of Christianity and of every particular Christian is a record of such developments. But we deny that these developments have any divine authority, or that they have at all expanded or perfected the original truth.

"The dictates of inspiration," says our correspondent, "before the Christian era were *developed by further inspiration.* Prophet succeeded to prophet and *brought out the meaning* of antecedent revelation." Of course, if we think that the Development theory involves the denial of objective truth, we must think that these modes of expression which recognize the theory are open to the same objection. They really supersede revelation or make it only a name, by supposing the truth to have been originally a germ in the human mind, and thence evolved by the influence of Divine Inspiration. We would rather say that Divine Truth was revealed to men more and more clearly by Him who spake by the prophets until it was fully revealed, or revealed simply and without any qualification of the word by our LORD JESUS CHRIST.

Our correspondent confirms our view by saying that the theory of development in Mr. Newman's hands leads to the most unbounded subjectivity, and resolves CHRIST into an idea. This is well said; but if such be the legitimate result of the theory in its application to revealed truth since the time of CHRIST, why should it not have the same result as applied to the same truth before the time of CHRIST? In both cases the Person of CHRIST is the Object; the Object itself is real, external to us, immutable, and the objective reality is clearly assumed and presumed, if we suppose the knowledge of CHRIST to have been enlarged by successive divine revelations, and finally to have been completed by His manifestation in the flesh. But if on the other hand our knowledge of the truth before the advent of CHRIST were obtained by development, what was the root or germ from which the development proceeded? Not surely the truth, for the truth whether revealed or unrevealed is CHRIST, and is in its nature incapable of development; but only a human idea of the truth. So that the theory, as it seems to us, is attended with the same fatal consequences in its application to all previous dispensations as to the Christian Dispensation. As we said before, it involves the denial of the objective reality of Truth, i. e. if the truth must be spoken of GOD; or as our correspondent himself has well said, it does away with our Saviour's personal existence, and resolves Him into an idea.

With these views we cannot adopt the conclusion in which our correspondent supposes us to agree with Mr. Newman; viz., that "the expanded, perfected, completed idea of the doctrine is the true representative of it as it existed objectively prior to its being made the subject of human thought;" nor can we admit that we ascribe to the individual what Mr. Newman ascribes to the Church; nor that "the object is *there*, (i. e. in the human mind,) but not at first *seen distinctly.*" These modes of expression, together with the following; "We can never arrive at the ultimate meaning of any truth till we lose ourselves in God;" and, "The finite took in the infinite according to its capacity, as the eye the heavens; and it requires the telescope of further revelation, or increased spiritual power to guage the galaxy of divine truth," harmonize with Mr. Newman's philosophy and the received mental philosophy of the present age, but they do not harmonize with the principles on which our strictures have been built, and which have been the basis of all that for years past we have written on sacred subjects.

For this phraseology and Mr. Newman's whole theory suppose that GOD and divine or supernatural truth are the direct and immediate objects of human thought; that men obtain at first dim and obscure and afterwards, as their minds enlarge, clearer and more distinct ideas of these objects as they exist in themselves. Now we deny that mankind have, or in their present state are capable of having any idea whatever of GOD and supernatural beings and divine truth *as they are in their own nature.* All our ideas of them, as we have several times before had occasion to insist, are *analogical*; that is to say they are derived from the analogy or correspondence which exists between the natural and the supernatural, the human and the divine. Of natural or earthly things we have clear and distinct ideas; and GOD makes those ideas the media of communicating to us knowledge respecting himself and the spiritual world; and this knowledge is true and just as far as it goes, and it goes far enough for all the purposes of salvation. But of God himself and His attributes, of divine and supernatural realities as they exist in their own nature, we have no idea and can have none with our present faculties; not only no clear or distinct or perfect idea, but absolutely none at all. Not more incompetent are the merely sensitive or animal faculties to discharge the functions of the intellect or reason, than are the intellectual or rational faculties to form any direct ideas of GOD and heavenly things; i. e. any ideas of them as they are in themselves. The natural and supernatural, the human and divine are different *in kind*; and it is simply impossible for man, a being possessed of only natural or human faculties, by whatever power of elevation or abstraction, or by whatever fancied stretch of imagination to pass the perpetual barrier which separates them, or form the faintest possible idea of the divine and the supernatural as they exist in their own nature.

But to return to Mr. Newman. Not only are we confirmed in our view of his theory by the conclusions to which our correspondent himself has arrived, but we find that a very able author in England, whose treatise has just been placed in our hands by a friend, has taken the same view. We allude to "The Theory of Development Examined, with reference specially to Mr. Newman's Essay, and to the Rule of St. Vincent of Lerins. By William J. Irons, B. D., of Queen's College, Oxford, Vicar of Brompton, Middlesex." Thus, p. 39, Mr. Irons says: "Undoubtedly the Christian system as a whole, and in its several parts, is spoken of in the Essay as having objective reality; still, in more than one instance, it becomes apparent that this objectivity is not only of light consequence in the argument, but understood in so modified a sense, as thoroughly to account for the way in which it is confined continually with the subjective, whether in definitions, reasonings, or conclusions."

And again, p. 59: "It is awfully forgotten in all this that it is urging the Infidel's argument; though stopping short of its last and consistent conclusion, viz. that if one portion of this system of a developing Christianity is ever rising on the ruins of the preceding, the Religion itself has no fixed Eternal REALITY at all! This System of Development in attempting to enlarge really invades and destroys Objective Truth."

Again; "The change which it (the theory of development) effects in Christianity is an organic one —a change affecting the OBJECTIVE TRUTH of the whole—and therefore, philosophically, inseparable from infidelity at last."

Again; "Surely, however, the fact is not an instructive one, that this revolving view of the honor due to the Blessed Virgin can be defended only on a theory contradictory in itself, and destructive to the Objective Reality of what the primitive creeds so carefully defended."

Our former articles on Mr. Newman's Treatise were published, as we have said, before we had seen Mr. Irons's essay; and Mr Irons's essay, with the exception of J. H. H.'s communication, is thus far all that we have seen in opposition to this new and, at first sight, specious theory. We are therefore the more pleased to find that both—for the difference with our correspondent on this particular point is more seeming than real—agree with us in the opinion that the theory in Mr. Newman's hands is most thoroughly subjective and involves the denial of the objective reality of Christian truth. The inherent weakness of the Romanist cause which thus abandons the ground of which it once vaunted itself the exclusive possessor, and seeks to prop up its new creed by an infidel theory, will be more and more manifest in proportion as the theory finds abettors.

The Rev. John L. Watson has resigned the office of Assistant Minister in Trinity Church, Boston, of which Bishop Eastburn is the rector.

It is so common in such cases to publish the letter of resignation and the proceedings of the vestry, if any, on the occasion, that we suppose no apology can be necessary for transferring to our columns the following documents, which have come to us in a pamphlet which is printed though not published.

It may be proper to remark that what is called the Greene Foundation is a fund formed by a contribution, made in equal parts, by the heirs of Thomas Greene, Esq., deceased, and the proprietors of Trinity Church, the income of which is applied to the support of an assistant to the Rector of said Church. The assistant is chosen from year to year and the Rector has a veto on the election.

In order to a correct understanding of the letter it is also necessary to state that Bishop Eastburn had consented to Mr. Watson's appointment in 1845, accompanying the consent, however, with a distinct intimation that he should decline to renew it in the event of his re-election; that the wardens and vestry had addressed a letter to the rector expressive of regret at this intimation, and of their wish that the letter conveying it might be withdrawn; and that the Rt. Rev. the Rector had replied to this letter withdrawing indeed the note that conveyed the intimation, but at the same time leaving no doubt of his intention to exercise the right of veto in case Mr. Watson should be re-elected, and indicating indirectly and in part his reasons for such a step. It is to this correspondence that Mr. Watson refers, and under these circumstances that he resigned, and so declined to be a candidate for a re-election this year.

To the Trustees of the Greene Foundation.

Gentlemen—I ask leave to resign the office of Assistant Minister of Trinity Church for the remainder of the term for which I was elected by you in May last, and to decline being considered a candidate for re-election. And I desire that this resignation may be accepted by you, to take effect at as early a period as may be convenient and proper.

In thus concluding an official relation which has subsisted between us for so many years, and on my own part, at least, with so much happiness, I trust that you will excuse me if I go back and take a brief retrospect of the past.

I came here to exercise the ministry among you, under circumstances very different from those in which I now find myself compelled to leave you. It was at the invitation and request of a much beloved and respected friend, the Rev. Dr. Wainwright, at that time your Rector, that I consented to leave the Parish with which I was then associated, to assume, as Assistant Minister, during his absence, the whole charge of Trinity Church. Such a sphere of duty was one which I had never anticipated, and certainly should never have sought; and I entered upon it with feelings of great unwillingness and self-distrust. It was my native parish; and I could not forget that the proverb which was uttered by our Saviour when returning to 'his own home and his own kinsfolk' had lost nothing of its application since his day, even to those who made no pretensions to the character of a 'prophet.' Besides this, the high standing of the congregation and the well-deserved reputation of its former ministers, seemed to demand abilities and attainments of a far higher order than even my most partial friends could suppose *me* to possess. My previous experience also in the parochial charge, and my preparations for pulpit ministrations, had been confined to a small parish and the period of a few months. These circumstances presented to my own mind serious objections to the acceptance of an invitation which had been so unexpectedly proffered. But the kind encouragement of the reverend gentleman who was to be my associate, as well as of those friends of my early days among whom I was to exercise the office of the ministry, prevailed over my doubts and misgivings, and I came among you, though still, I confess, 'in weakness and in fear and in much trembling.' A re-election to the office, after I had held it six months, encouraged me to go on with my labors, anticipating the return of the Rector as a period which would relieve me of all the responsibility, and a great part of the arduous and weighty duties of the largest and most important parish in the Diocese. Not long after his return, however, and when, in my subordinate station, I had enjoyed the advantageous counsel and kind assistance of one who was my 'companion, my guide, and mine own familiar friend' for the term of a single year,—a year which I now look upon as one of the happiest in my life,—a new and entirely unforeseen event occurred—the resignation of the Rector—which filled me with grief and disappointment.

The Trustees of the Greene Foundation, in circumstances as unexpected to them as to me, immediately informed me that 'they looked with confidence to the Assistant Minister for the discharge of all the duties which might devolve on him, and for the general charge of the Church.' Not feeling myself at liberty to decline any thing which was required or requested by the representatives of the laity, I assured them of my readiness to endeavor to discharge, to the best of my abilities, all the duties that they might desire; and I again assumed, though, I must acknowledge, with renewed feelings of self-distrust, the responsibilities and labors of both offices. To avoid all misunderstandings which I feared might possibly arise in a somewhat equivocal situation, I announced to several members of your board that I made no pretensions whatever to the Rectorship, and that I did not wish, under any circumstances, to be considered a candidate for that office. In my situation as Assistant Minister I had found a field of usefulness, with which I was fully satisfied; to discharge faithfully and acceptably the duties of the inferior office would have filled the measure of my ambition. I could find nothing dishonorable in being, in this respect, at least, like holy Paul, sensible of my own weakness and insufficiency, and I prayed for his spirit that 'I might glory even in my infirmities, if so be the grace of God might be apparent in my weakness.' And thus, for a period of nearly six years, the subject of filling the vacant Rectorship being all the while in the minds of the people, I went on with my labors, bearing alone the whole burthen of the parish, under circumstances peculiarly disadvantageous. In looking back to this period, I can only humbly trust that all my powers and abilities, such as they are, were given honestly and faithfully to the work, and the unanimous vote of the Parish, in 1842, communicated to me by the Church Wardens, in which the 'Proprietors of Trinity Church gratefully acknowledge their obligations' to me 'for the highly acceptable manner in which' I had 'discharged the arduous duties of the Rectorship, in addition to those of the Assistant Minister,' has always encouraged me to believe that my labors were duly appreciated, and that my efforts to serve the people of Trinity Church, as their minister for Christ's sake, were not only viewed with indulgence, but were held by them in higher estimation than I had ever ventured to regard them myself.

After the election of the present Rector, I communicated to him, both by letter and verbally, the terms under which I held my office as Assistant Minister; and I intimated to him that he would find the most perfect readiness on my part to take any measures that might be suggested, should my continuance in office not be satisfactory or agreeable to him. He did not hesitate to express then and very frequently and for a long time afterwards, in terms the most flattering and certainly the most gratifying to my feelings, his entire satisfaction with me as Assistant Minister of Trinity Church. During the first six months of his residence here, he seemed to take every opportunity to express his approbation of me, my character, and my standing as a gentleman and a minister. And very frequently, during this time, before persons *in* the parish and *out* of the parish, before my brethren of the clergy and my friends among the laity, he congratulated himself on finding in such a situation 'just such a person' as myself; making use of the strong expression that 'he could get along with me for a hundred years.' In short, gentlemen, in so many and various ways, and at so many different times, he assured *me*, and assured others, that my continuance in office would be perfectly acceptable to him, that nothing could well excite my astonishment more, than when in the month of April, 1844, he asked me to resign my office, *without assigning any reasons whatever* for so extraordinary and unexpected a request.

To all the events that have occurred since that period, it is not my intention to allude. With the history of many of them you are already acquainted; and to those of a more private character, which have been the subjects of continual annoyance and pain and vexation to me, I have no disposition to recur. I can only say, that they have afforded me the fullest opportunities for the exercise of 'that charity which *beareth* all things, and endureth all things.'

The reasons which have determined me now to offer you my resignation, are perhaps sufficiently set forth in a letter communicated to the Corporation of Trinity Church, at their last meeting, a copy of which is here enclosed; and to that I beg leave respectfully to refer. The few observations which I now add, will perhaps enable you better to understand and appreciate my present situation.

When I came here, to enter upon the duties of Assistant Minister, I brought with me, from the ecclesiastical authority of the diocese in which I had been examined for admission into Holy Orders, and where I began my labors in the ministry, testimonials in regard to *soundness in doctrine*, and integrity of character, as high and full as are ever given to any minister in the Church. I shall leave you, stigmatized by one who has been my associate,—and to whom, as the 'Father of his Clergy,' the character and welfare of every individual among them ought to be 'dearer than the apple of his eye,'—as engaged 'in pulling down that which he has labored to build up.' I came here solemnly bound to maintain the cause of the Redeemer and His Church, committed in the sight of God and before men, to that doctrine which she has authoritatively declared; and now I am accused, by one who ought to be the foremost to protect my reputation, of 'differing with him in points of such vital and essential importance, that that forbearance which he trusts he shall always be ready to exercise, under ordinary circumstances, becomes wholly incompatible with his sense of duty to God.' He declares that he 'cannot leave me in charge of the parish, without anxiety on its behalf;" and he further says, that I have been 'neutralizing his efforts to bring the diocese into a state of harmony and peace.'

Surely, gentlemen, it becomes me well to ponder such grave charges; and though I may find other and more fit opportunities to vindicate my character and my teaching from such imputations, I have not been able entirely to refrain from alluding to them in this my last communication to you.

The day is coming, and even now may be close at hand, when both your Rector and myself will be called before the bar of Christ, to render an account of our respective stewardships; and if either of us shall then be found to have offended any of Christ's little ones; if we have led any of 'that beautiful flock which was committed to our care,' into barren pastures where there was no nourishment; if we have failed 'to become all things to all men, so that by any means we might gain some;' and to recommend, by life and precept, by word and conversation, the Holy Religion of which we are ministers, how awful will be the retribution! God grant that neither he nor I may be found wanting in that day! God grant that we may now feel ready to 'forgive each other's trespasses, even as we trust that He, for Christ's sake, will forgive our own.'

But, gentlemen, I would not part with you with words of complaint on my lips. You will not think it strange, I trust, that as associations of the past gather about me, or anticipations of the future crowd upon me, my heart within me should be full of sorrow and heaviness. Your kindness, and that of the people of Trinity Church, you may be assured, will long be remembered and treasured up in my heart, to be a source of unalloyed satisfaction, when time shall have mitigated the pain of the present hour of separation. Praying your forgiveness for 'aught wherein I may have offended any one among you,' I conclude my letter with those solemn and beautiful words, which you have often heard from me, and which contain all that man can desire for his dearest friends, and all that God can grant to the worthiest of his unworthy servants. May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord: and may the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you and remain with you for ever.

I am, Gentlemen,
Faithfully and truly Yours,
JOHN L. WATSON.

Boston, April 9, 1846.'

2. *Voted,* That the resignation by the Rev. John L. Watson, of the office of Assistant Minister of Trinity Church on the Greene Foundation, tendered in the foregoing letter, be accepted: it being understood, however, that the last of the Price Lectures, heretofore appointed to be delivered by the Assistant Minister of Trinity Church, pursuant to the Will of William Price, on the afternoon of Good Friday, the 10th instant, shall not be interfered with thereby; but that the said resignation shall be deemed to have taken effect on the evening of the said 10th instant; and it is hereby declared that said office will then be vacant.

3. *Resolved,* That the Rev. John L. Watson, who has filled the office of Assistant Minister of Trinity Church on the Greene Foundation, by successive elections, through a period of nearly ten years, and during a vacancy of the Rectorship for more than half that period, has discharged all his official duties, including the general charge of the church during the long vacancy of its Rectorship, with exemplary fidelity and conscientious devotion.

4. *Resolved,* That we esteem and respect highly this reverend gentleman, for his manifold excellencies as a man and as a Christian minister, and heartily commend him to all Christian people among whom he may be called to minister, as one worthy of all acceptation and regard.

5. *Resolved,* That we sincerely lament the declared differences of sentiment between the Right Reverend Rector of Trinity Church and the Rev. Mr. Watson, on some matters of theological opinion, which, we suppose, do not relate to any of the great fundamental doctrines established and agreed to by the whole body of the Protestant Episcopal Church; but which, nevertheless, do, in the conscientious view of the Right Rev. Rector, involve 'truths of such vital and essential importance,' that he cannot, consistently with his own sense of paramount duty, consent to the re-election of the Rev. Mr. Watson as an Assistant Minister of the same church in which he is Rector; and that we profoundly regret that unfortunate differences of this nature, not defined by the Right Rev. Rector, and the particulars whereof are yet unknown to us, should have led thus abruptly to a termination of the Rev. Mr. Watson's connection with this Foundation and with Trinity Church, now judged to be necessary for the peace and harmony of that church.

6. *Voted,* That an attested copy of this foregoing record be transmitted by the Clerk of this Corporation to the Right Reverend Rector of Trinity Church, and also to the Rev. Mr. Watson, after the delivery of the last of the Price Lectures.

7. And whereas the Corporation of Trinity Church has caused to be printed and distributed among its members a correspondence which had occurred between the Wardens and Vestry, and the Right Reverend Rector, and the late Assistant Minister of Trinity Church, relative to the re-election of the Rev. Mr. Watson to the latter office, and has passed certain votes of inquiry relative thereto, and it is desirable to allay, as soon as may be, whatever excitement and apprehension of contest, concerning such re-election, the same may have produced: Therefore, *Voted,* That an attested copy of the foregoing Record be also printed, and distributed by the Clerk of the Corporation, among the proprietors of the Trinity Church.

A true copy from the Records.
G. C. SHATTUCK, jun., *Clerk.*

Among the books lately published in England is one which deserves to be particularly noticed; and that is, "A Manual of Councils of the Holy Catholic Church, comprising the substance of the most remarkable and important Canons, alphabetically arranged. By the Rev. Edward H. Landon, M.A., late of Corpus Christi College, Cambridge. It is in fact a dictionary of all the Councils or Synods, general or provincial, which have been held in the Church, with a brief synopsis of their proceedings, and an account of the time and circumstances of their meeting, &c., abridged for the use of English readers, from the ponderous tomes of Labbe, Hardouin, Wilkins, &c., and forms a duodecimo of 735 pages. The utility of such a work, especially for those who have not access to large libraries, is obvious.

This is the only work (being based on the "Dictionnaire Portatif des Conciles") with which we are acquainted that arranges the Councils in alphabetical order; and it has some advantages over other compendiums besides that of adopting the alphabetical instead of the chronological order. It is not like Johnson, restricted to the early Church, nor like Cabassutius to those (or rather the more important among them) which are recognized only by the Romanists; but it comprises, or at least aims to comprise all, ancient and modern, Roman, Greek, Anglican and American; and considering its scope, the fulness of its digest (the value of which is enhanced by copious references) is remarkable.

In the summary of the proceedings of our General Convention under the word *Philadelphia*, and p. 487, we find the following note in reference to the General Theological Seminary of our Church:—

It seems that some absurd charge of favoring Popish views and practices had been brought against the institution; in consequence of which, the visiting bishops addressed a formidable list of questions to the professors, which, with their answers, were printed by order of the Convention.

Connected with this matter, another amusing case was brought before the synod. It seems that the dean of faculty for the year, one Samuel Turner, had been much scandalized by the sight of a wooden cross, about two feet high, decorated with flowers and evergreens, which he detected, on the afternoon of Christmas Eve, on the chancel rails of the chapel. This, I understand, is not an uncommon custom in the Churches of the United States; but Mr. Turner, it seems, preferred to connect the observation of the pious custom, in this particular case, with the popish feelings and predilections which he imagined to be then rife in the seminary, and he was confirmed in this view by finding that the students, on the night of that same day, had met together for service in the chapel, desiring so to *keep the vigil of our Lord's Nativity.* However irregular the latter proceeding may have been, the professor is certainly incorrect in declaring that the Church of England uses the term "vigil" in a sense *equivalent* to that of "even," since she plainly distinguishes the former as a day of watching and fasting, whereas every Sunday and holy day has its eve or even. The correspondence on the subject is published in the Appendix to the Journal of the Convention.

We can by no means approve of the manner in which a gentleman of Dr. Turner's distinguished position, both as an author and professor of Theology is here referred to, which is altogether unworthy of so grave a work. We are pleased, however, to find that the light in which we viewed this affair at the time is the same in which it appears to one whose judgment is entitled to so high respect as Mr. Landon's; and we have quoted the passage in order to show that our opinion of the matter is corroborated by an intelligent and dispassionate author whose work gives ample proof of attachment to the Church.

Oregon Mission—Romanism and Dissent.

The Rev. Gustavus Hines, says a correspondent, Methodist missionary at Oregon, thus complainingly writes: "The Roman Catholics are the first in point of numbers in the country. During the past season they have been much strengthened by the arrival of several priests, laymen, and nuns, from Belgium. These priests will compass sea and land to make one proselyte; and when they have made him, they leave him worse than they found him. *You might as well attempt to convert a monkey, as to try to make a genuine Christian out of an Indian,* from whose neck dangles the tinsel cross, and on whose forehead appears 'the mark of the beast.' Those who are under the domination of Catholic priests will number from five to seven hundred; of whom not one in fifty can either read or write."

The Roman Catholic priest thus replies to Mr. Hines:—

"The reason of the firmness of the Indian, apart altogether from the supernatural power which is imparted by Catholic baptism, may be easily understood. The missionaries, Catholic and Sectarian, address the Red-man, and offer their services to instruct him in the way which leads to heaven. He *hears* both, and then *examines* the manner of life which is followed by the representatives of the conflicting creeds. He sees the Methodist missionary, *as happened in Oregon,* packing *for exportation,* six hundred barrels of pickled Salmon! The waters of the Columbia River had more attractions for the pious Wesleyans than the souls of the Indians. The 'water of life,' sounds, doubtless, very fair in a discourse, but then, it had no fish in it! Again, the Indian saw them selecting fertile tracts of lands, collecting large droves of cattle; and for men who spoke so much of another and a better world, the poor Indian, in his simplicity, imagined that they paid too much attention to this world. The Indian in Oregon saw no more; he witnessed the brethren contending about a division of the spoils—*all* urging their respective claims with all *the* bitterness of clients in a court; and finally *he* saw them appealing to a Catholic priest in Oregon to act as umpire! Is it surprising that the Indians, witnessing all this, should distrust the religion of the actors? The writer from Oregon tells us that the 'Priests are constantly migrating amongst the Indians!' So they are, and hence the number and rapidity of their conversions among the tribes. They do not spend their time packing fish, but, like true apostles, they adapt their lives to the hard position which they occupy, and make no account of their own comfort, if they can save souls for Jesus Christ."

Wiley & Putnam's Library of Choice Reading.

We are glad to find in the 60th and 61st numbers of this series now before us, a *fresh* selection from the writings of Fouque. At the present day they are much needed as a counterpoise to the popular school of fiction, the chief merit of which lies in its disgustingly faithful delineation of vice and the scenes and deeds of crime. The evil tendencies and influences of this school, especially on the minds of the young, whom they familiarize with acts the knowledge of which is sadly detrimental, in the case of the susceptible and untrained reader, to the growth of a pure and noble morality, need no demonstration, and Fouque with his refined idealism and delicate imagination will prove in part a most searching though gentle antitode. The volumes before us contain "Thiodolf the Icelander," a tale on which the author prided himself, and which, while replete with all his excellencies occurring in some of his works, (we would instance "Wild Love,") is valuable also from the probable historical correctness with which it brings into juxtaposition the characteristics of the Northern chivalry with Byzantine effeminacy. Appended is a shorter tale, "Aslauga's Knight," which in Burns's edition illustrates one of the four seasons in company with the well-known "Undine," "Sintram," and "The Two Captains."

Wiley & Putnam's Library of American Books.

"The Wigwam and the Cabin, by W. Gilmore Simms, second series," forms the 12th number of this library, and is a fair collection of tales illustrating the Southern Border life. The scene of those at which we have glanced is laid in the times of the Revolution. We think that we see in them reason enough why they should become favorites with those who are satisfied with this kind of literature.

Wonderful Stories for Children. *By Hans Christian Anderson, author of the Improvisatore, &c. Translated from the Danish, by Mary Howitt.* Wiley & Putnam.

The name of the translator, than whom few have produced more pleasing and healthy tales for young readers, would be alone a strong inducement to many to pay their respects to this attractive looking volume. We feel inclined to add, however, that from personal examination our own prepossessions have been confirmed, and that the contents of the volume are quite equal to what we looked for. The tales are happily conceived, gracefully told, and of the right calibre for children.

D'Aubigne; His Life and Writings, *with a sketch of the Life of the Author. By the Rev. Robert Baird, D.D.* Baker & Scribner.

Perhaps we hardly need say that we have no very high opinion of this volume. Its contents seem to be on a par with what we have hitherto had from D'Aubigne and his imitators, "full of sound and fury signifying nothing." It is sold for fifty cents, and taking into consideration the quantity of brown paper on which it is printed it may after all be a cheap purchase.

The Lives of the Apostles of Jesus Christ. *By D. Francis Bacon.* Baker & Scribner.

A well printed octavo of more than 600 pages, but requiring a longer examination to test accurately its value than we have time to give it. We notice that it has among the recommendations prefixed a general one from the Bishop of this diocese. It has at least one merit,—the critical disquisitions are distinguished from the text by being printed in smaller type, and this in a work meant for general edification, has always struck us as a thing to be desired.

The Philosophy of Reform; *in which are exhibited the design, principle and plan of God for the full development of man as a social, civil, intellectual, and moral being, &c. By Rev. C. Billings Smith.* Gates & Stedman.

It is a cheering sign when men begin to investigate the claims of the Church to the position of "the World's Reformation." When they have acknowledged these claims it is to be hoped that their frankness in answering the question, what is the Church, will be equally manifest. That "the World's Reformation" must be a visible and organized body will undoubtedly be an element in their answer. Mr. Smith's plea, "it is the Church that must send out and support missionaries, and not American Boards," though demanding a wider application, still meets our hearty concurrence.

A Phrase Book in English and German. *By Moritz Ertheiler.* Greeley & McElrath, Tribune Buildings.

The utility of an acquaintance with German to the scholar and educated man is becoming more and more evident. The appearance then of a third edition of this little manual, apparently a sure guide to an intimate knowledge of the language, will be acceptable to many. The German phrases are alphabetically arranged and accompanied with a literal translation, and a complete explanation of sounds and accentuation is added.

The Old Continental; *or the prire of liberty. By Hon. James K. Paulding.* Paine & Burgess.

An author with the reputation of "the Dutchman's Fireside" and "Salmagundi" must needs have a large circle of admirers. To such our comments are needless.

The True Catholic, *for April*, is the conclusion of a volume, and is ushered in with an address to its readers, re-asserting the adherence of those who conduct it to those principles which they have always maintained. The original papers in the present number are "Lay Baptism" and "*Adamus Exul*," besides the usual literary and ecclesiastical notices. We wish the True Catholic God-speed.

The New Englander, *for April*, is received. It contains twelve articles, including a feeble attempt at parrying the well-directed thrusts of Dr. Coit's "Puritanism."

The Young Churchman's Miscellany, *for April*, reminds us to renew the good opinion we formerly expressed of it.

We acknowledge the receipt of the "Thirty-sixth Annual Report of the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South Carolina," the "Journal of the 8th Florida Convention," and the "Spirit of Missions for April." The use which we have made of the last two, will be seen by reference to our department of "Domestic Intelligence."

Clerical Changes.

The Rev. William Everett has resigned the rectorship of St. Mark's Church, New Canaan, and accepted the rectorship of St. Thomas's Church, Bethel, Fairfield county, Connecticut.

The Rev. J. W. Stewart having accepted an unanimous call to the rectorship of Grace Church, Prattsville, requests that all letters and papers intended for him be directed accordingly.

The Rev. David H. Short having resigned the rectorship of St. Matthew's Church, Wilton, and accepted a call to that of New Canaan, Conn., requests that letters and papers for him may be addressed accordingly.

To Correspondents.

"Hæres Arboris" and "B. T. O." in our next.

Domestic Intelligence.

New York.—*Episcopal services performed by Bishop McCoskry.*—April 7. Confirmed 20 persons in St. Philip's Church, New York. April 9. Confirmed 8 boys in St. Paul's College, second visit. In the evening of the same day, confirmed 20 persons in St. Thomas's Church, New York, second visit. Good Friday. Confirmed 80 persons in St. Bartholomew's Church, New York. In the evening of the same day, confirmed 55 in St. George's Church, New York.

Easter Eve. Confirmed 33 persons in Emmanuel Church, Brooklyn, second visit. Easter Day. Confirmed 88 persons in Grace Church, New York. In the afternoon of the same day, confirmed 37 in Calvary Church, New York, second visit.

☞ The Vestry of the Church of the Annunciation in this city, having for some time contemplated the erection of a new church, has lately completed the purchase of lots for that purpose on Fourteenth street, between the Sixth and Seventh Avenues.

Among the passengers by the packet ship, the Prince Albert, which sailed on the 4th, was the Rev. Dr. Ogilby, Professor of Ecclesiastical History in the General Seminary, who has undertaken the voyage for the benefit of his health. To the fervent prayers of many others we add our own that the means may be successful, and the Professor may speedily return with recruited health for the discharge of his highly responsible duties.

Western New York.—Sunday, April 5th, Bishop DeLancey visited St. John's Church, Canandaigua, where he celebrated the Holy Eucharist, preached, and confirmed 8 persons. Morning Prayer was read by Dr. Wayland, the Rector, and at evening service the Bishop preached again.

Bishop DeLancey has addressed a Pastoral Letter to his clergy and people, urging the importance of an increased contribution to the support of Diocesan Missions. The present establishment for their maintenance is, he states, larger than in any other diocese. The number of its missionaries is 44, serving 70 congregations, and having under their charge nearly 2,000 communicants. The highest stipend allowed is $125 per annum, the lowest $62 50, and the quarterly disbursements about $1,100. The whole arrangements are conducted on the most economical scale, there being no payments for agencies, officers or outfits.

Connecticut.—*Trinity College.*—The second term in this Institution closed on Wednesday, the first inst. An examination of the several classes was held through two days; and was considered to be highly creditable to the Students, as well as to their Instructors.

The Board of Fellows, who are the official examiners of the College, was in session at the same time. Present, Rev. Drs. Jarvis, Wainwright, and Coit, and Rev. Messrs. Cornwall, Beardsley, and Payne.

The Rev. George S. Gordon has resigned the Parish of St. Paul's, Huntington, Conn. Address, as formerly, until the Convention.—*Calendar.*

New Jersey.—*Services by the Bishop.*—On Thursday evening, 2d inst., in Christ Church, Bordentown, the Rev. Mr. Stein read prayers, and the Bishop preached. The Rector, the Rev. Mr. Mitchell, was present. On Friday, 3, the Rector read morning prayers, and the Bishop preached and administered the Holy Communion.

In the evening, in Christ Church, Allentown, the Rev. Messrs. Mitchell and Paterson read prayers, and the Bishop preached.

On Saturday, 4, in Trinity Church, Princeton, the Rev. Mr. Stein read morning prayers, and the Bishop preached and administered the Holy Communion, assisted by the Rector, the Rev. Mr. Paterson, the Rev. Mr. Germain was present. In the afternoon, the Rev. Mr. Germain read prayers, the Rector catechised the children and the Bishop examined them, the Rev. Mr. Stein was present. In the evening, the Rector read prayers, and the Bishop preached. The Rev. Messrs. Stein and Germain were present.

On Sunday, 5, (Palm Sunday,) in St Michael's Church, Trenton, the Rev. Mr. Germain read morning prayers, and the Bishop preached and administered the Holy Communion, assisted by the Rector, the Rev. Mr. Stein. In the afternoon, the Rev. Mr. Germain read prayers, and the children were catechised by the Rector and examined by the Bishop. In the evening, the Rector read prayers, and the Bishop preached and confirmed five persons, making, (with one sick man confirmed in private,) *six* in the parish. The Rev. Mr. Germain was present.—*Banner.*

Pennsylvania.—Bishop Potter on the evening of the 5th Sunday in Lent, confirmed 10 persons in St. Paul's Church, Philadelphia, and on the Sunday before Easter, 21 persons in the Church of the Nativity, Spring Garden. Also Tuesday, the 7th, 26 persons at St. Philip's Church in the evening. The remainder of his appointments for April, are as follows:—

Sunday, 12, (Easter-day,) A. M., St. Peter's. Evening, Trinity. 17, (Friday,) Emmanuel Church. Sunday, 19, Marcus-Hook, Chester and Rockdale. 20, Concord. 21, New London. 22, West Marlboro'. Sunday 26, All Saint's, Oak Grove and Bristol. 27, Hulmeville and Yardleyville. 28, Newtown and Centreville.

The "Protestant Episcopal Academy," established in 1785, under the auspices of Bishop White, is to be re-opened as a Classical and English Academy. It will be under the immediate charge of the Rev. George Emlen Hare, D.D., as Principal. The Board of Trustees is sixteen in number, the Bishop of the Diocese being President. The course of instruction will comprise all that is usually taught in High Schools, and in addition to those who have the ministry in view, such branches of learning will be imparted as will fit them for a course of theological study.

Delaware.—*Bishop Lee's Appointments.*—1st Sunday after Easter, April 19, Trinity, Wilmington, A.M. 2d do. 26, St. Andrew's, do. A.M., Immanuel. New Castle, P.M. 3d do. May 3, St. Ann's, A.M., Smyrna, P.M. 4th do. May 10, Newark, A.M., St. James', P.M. Friday, 15, Dover, evening. 5th Sunday after Easter, 17, Seaford, A.M. Broad Creek, P.M. Monday, 18, St. John's, Little Hill, A.M. Tuesday, 19, Millsboro', evening. Wednesday, 20, Dagsboro,' A.M. Thursday, (Ascension) 21, Georgetown. Sunday after Ascension, 24, Lewes, A.M., St. George's Chapel, P.M. Tuesday, 26, Cedar Creek and Milford. Wednesday, 27, Milford—Convention.

Maryland.—The Rev. N. A. Hewitt, a deacon of this diocese, has determined on uniting himself to the Romish schism—and will, we have strong reasons for believing, have consummated his sin before our next number appears. Mr. Hewitt had been a resident of our city and its neighborhood for about two years and a half, when the approach of the just departing winter drove him southward, in hopes of protracting his life, which was threatened by a pulmonary consumption. During his stay among us, we had occasional friendly intercourse with him, which circumstances, personal to ourselves, alone prevented from being more intimate. His amiable character, his piety and zeal for the Church, endeared him to us, and we believe to all who knew him. In fact he enjoyed, to a great extent, the respect of those who most widely differed from his theological views. That he was somewhat ultra in his attachment to forms and the symbolical parts of worship, we knew; but we supposed that this was to be accounted for by his youth, his imaginative temperament, and that want of a just balance, which is so often observed in converts from dissent,—and that advancing age, and the study of sound Church books, would settle him upon the right basis. We knew, too, that he was much attached to Mr. Newman, in part, as we supposed, because it was through his writings, in some measure, that he became acquainted with the Church. But we never suspected that his attachment to that gentleman, more than our own, could have survived the plain derelictions, not only of ecclesiastical, but of moral obligation, into which Mr. Newman has fallen. We parted from Mr. Hewitt, anticipating the worst results from his bodily disease, but without any suspicion of the far greater calamity which has overtaken him. We believe that all of his friends here were in the same condition: none of us thought of his moving towards Romanism—the subject was never in our minds. A gentleman who saw him to the southward, within the current year, and conversed with him on the perversions of Messrs. Newman and Faber, supposed that they were to him subjects of deep regret. From what we hear of his own fall, it does not seem to have been more connected with the rational nature, or with any inquiry into the subject, than if he had had that, which we consider the only sufficient excuse, for deserting from the Church to the idolatrous Romish schism, insanity. It seems to have been altogether an affair of fancies, frames, and feelings, not at all different in kind from those which appear so conspicuously in the popular religionism of the ultra-Protestant world. We desire not to "speak harshly of our" brother's "fall," but we cannot conceal from ourselves, that Mr. Hewitt's sin is connected with circumstances of aggravation. Upon those, however, we shall not dwell—we had rather commend him to the mercy of the All Merciful, who, we hope, will regard the mitigating circumstances of his case, the weakness induced by disease, and the absence of those upon whom he had been used to rely for advice; and from whom he would probably have received such counsel, as might, with the blessing of Almighty God, through Jesus Christ our Lord, have retained him in the bosom of the Church, which is the Body of Christ.—*True Catholic.*

Virginia.—At a meeting of the Standing Committee of the Diocese of Virginia, on the 28th ult., Charles Minnigerode, Professor in William and Mary College, was recommended to the Bishop for Deacons' Orders; and Edwin Murray, and Samuel R. Slack, were recommended to the Bishop as candidates for orders.—*Southern Churchman.*

North Carolina.—Bishop Ives was to begin a visitation of his diocese on Easter Sunday, and proposes to continue it till May 27th, the day for the meeting of Convention at Hillsborough.

South Carolina.—At St. Philip's Church, Charleston, on Thursday 19th March—it being a "special" ordination, (unavoidable circumstances having prevented it on the "stated day" named in the Canon) Thomas Simons Arthur was admitted to the Holy Order of Deacons. Morning Prayer was read by the Assistant Minister of St. Philips who also presented the candidate. "The exhortation" was by the Bishop.—*Gospel Messenger.*

Mississippi.—At an ordination held in Trinity Church, Natchez, on Sunday, the 15th ult., by the Rt. Rev. Jas. H. Otey, D.D., Bishop of Tennessee, and Provisional Bishop of Mississippi, Mr. William Mason Giles, A. M., late of our Diocesan Seminary, was admitted to the Holy Order of Deacons. Morning Prayer was read by the Rev. F. W. Boyd, and the lessons by the Rev. Mr. Patterson, of Vicksburg. The candidate was presented by the Rev. D. H. Deacon, of St. Mary's Chapel. The sermon was preached by the Bishop. The Rev. Mr. Giles will labor, we understand, in and about Washington, Mississippi.—*Southern Churchman.*

Florida.—The following is a brief view of the state of the Church in this diocese, as given in the Journal of the last Convention, held at Tallahassee, January 10th, 1846. Baptisms in seven parishes—(adults 17, children 109)—126; confirmed, 21; communicants in seven parishes, 180; marriages in six parishes, 14; burials in seven parishes, 41; Sunday School teachers 48, scholars 292. The clergy canonically connected with the diocese are 6.

Missionary.—Bishop Freeman was about (Feb. 20) to begin a visitation of Texas. The receipts for the month ending March 15th, were for Domestic Missions, $3,460 73; Foreign Missions, $2,277 44.

☞ At a meeting of the Clergy of the Church of which the late Rev. J. F. Messenger was a Minister, held the Monday before Easter, A. D. 1846, at the Rectory of St. Ann's Church, in the city of Brooklyn, the Rev. E. M. Johnson was called to the Chair, and the Rev. J. W. Diller appointed Secretary.

Resolved, That the clergy here assembled, in view of the removal by death of their late brother, the Rev. J. F. Messenger, Rector of St. Thomas in this city, from his labors on earth to his reward in Heaven, hereby express their great regard for his memory, and their sympathy with his bereaved wife and fatherless children; these they affectionately commend to Him who has promised to be a "Father to the fatherless" and the "widow's God."

Resolved, That they consider his death a call to them from the great Head of the Church, for renewed faithfulness, zeal and self-devotion in the cause of Christ and His Church.

Resolved, That we sympathize most sincerely with the Wardens, Vestry and congregation of St. Thomas' Church, in the bereavement which they have sustained by the death of a Rector by whom the congregation was gathered.

Resolved, That a copy of these resolutions be sent to Mrs. Messenger; and also, that they be published in the papers.

Evan M. Johnson, Chairman.
J. W. Diller, Sec'y.

☞ The "Executive Committee" having charge of the business affairs of "The Churchman" are desirous of adopting the principle of cash payments in all their transactions. In a good degree they practice upon that principle now; and if they could be favored with prompt remittances and payments from those indebted, they would be able without the slightest difficulty to carry it out to the fullest extent.

Will not the friends of "The Churchman" aid the Executive Committee in the accomplishment of this laudable purpose as well by prompt payment for present indebtedness, as by renewed efforts to procure *new subscribers* with payments in advance? For their greater encouragement to do so, the Executive Committee beg to assure them, that so far the plan of conducting the affairs of the paper in its own office, works admirably well.

For the Churchman.

At the last meeting of the Board of Trustees of the Protestant Episcopal Tract Society, the following preamble and resolution were unanimously adopted:

"Whereas Tracts numbered 151, 153, 158, 159, and 160, were, after alterations and adaptations, adopted from the writings of the Rev. F. W. Faber, then and lately a Priest of the Church of England, but now recently apostatized to the Roman communion, whose name is borne on the title pages of the said Tracts; and whereas this Society, in its adoption of the writings of others in its Tracts, is to be considered as responsible for the subject-matter of the Tracts themselves; and whereas, after a careful revision of the said Tracts 151, 153, 158, 159, and 160, this Board finds nothing in them inconsistent with the Faith of the Church, or of the doctrinal teaching of the Protestant Episcopal Church in the United States and of the Church of England, therefore,

Resolved, That in all future editions of the said Tracts the name of the Rev. F. W. Faber, now no longer in communion with this Church through the Church of England, be omitted in their title pages."

It is with much pleasure that I take the liberty of giving publicity to the above through the columns of the Churchman, since the Tracts referred to have been decried by some persons, who—through ignorance I would charitably hope—seem to suppose that because Mr. Faber has joined the Romish schism in England, these Tracts have likewise apostatized. To all such I would respectfully recommend the perusal of the Tracts, in which they will find nothing that is not consonant with the teaching of the Book of Common Prayer, and especially Tract No. 151, which is strong in its arguments against Rome.

April 15, 1846. D. H. H.

For the Churchman.

The Last of the Huguenots.

Buried, at New Rochelle, on Easter Day, Mrs. Mary Coles, in her 98th year, supposed to be the last of the Huguenot race in this vicinity, who was born in the old country. She was nearly related to the Rev. Mr. Surenne, a former Minister of Trinity Church, New Rochelle, and was baptized by the Rev. Mr. Stoupe, who was also one of the Huguenot ministers that was episcopally ordained, and died in the employ of the Society for Propagating the Gospel in 1765. It seemed a curious coincidence, that the funeral procession reached the old Huguenot burying ground, in the rear of the church, while the Rector was preaching on the Resurrection of the Dead. He had just given out a part of the hymn, beginning, "There is a land of pure delight;"—when told that the procession was waiting he at once concluded the services without it, and proceeded to the grave. This is the second of the Huguenot descendants, buried by the present Rector, whose age has been very great. On Jan. 11, 1841, he buried a female whose maiden name was Angerine, and whose age was supposed to be one hundred and five.

Married.

On Monday evening, March 30th, in Grace Church, by the Rev. Dr. Taylor, James Monroe Thorburn to Emily Majastre, daughter of Joseph Cox, all of this city.

Died.

At the residence of her son-in-law, the Rev. Dr. Upfold, at Pittsburgh, Penn., Mrs. Hannah Graves, formerly of this city, in the 78th year of her age.

Calendar.

April.

19. First Sunday after Easter.
25. St. Mark the Evangelist.
26. Second Sunday after Easter.

May.

1. St. Philip and St. James, the Apostles.
3. Third Sunday after Easter.
10. Fourth Sunday after Easter.
17. Fifth Sunday after Easter. Rogation-Sunday.
18. Rogation-Day.
19. Rogation-Day.
20. Rogation-Day.
21. The Ascension of our Lord Jesus Christ. —*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
24. Sunday after Ascension-Day.
31. Whitsunday.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

Bishop McCoskry's Appointments

Sunday, April 19, Zion, N. Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

Notices.

☞ The Rev. Professor Henry will preach on Sunday Evening next, service to commence at half past 7 o'clock, in the Church of the Advent, 563 Broadway, third door below Prince street. ☞ Seats free.

Emmanuel Free Church.—There will be a confirmation held in this Church (cor. of Prince and Thompson streets) on Sunday Evening, April 19th. Service to commence at 7½ o'clock.

As this is the first confirmation yet held in this recently formed parish, its friends and benefactors are invited to be present. The Collection will be made, as usual, in aid of the parish debt.

☞ The Rev. Dr. Shroeder, Rector of St. Ann's Hall, Flushing, will preach to the Young, in the Free Church of the Epiphany, 130 Stanton street, on Sunday Evening, April 19. Service to commence at 7½ o'clock.

☞ The Anniversary Sermon of the "Prot. Episcopal Church Missionary Society for Seamen in the City and Port of New York," will be preached in St. Bartholomew's Church, to-morrow evening, (19th inst.) by the Rev. Dr. Tyng. Services to commence at 7½ o'clock. A Collection will be taken up in aid of the funds of the Society.

Anglo-American Free Church of Saint George the Martyr, No. 406 Broadway, *Rev. Moses Marcus, Rector.*—Divine Service on the Lord's day at 10½ A. M. 3 P. M., and at 7½ o'clock in the evening, when a Sermon will generally be preached by one of the city, or other of the parochial, clergy.

Seats Free.—English residents and British emigrants are particularly invited to attend.

☞ The Ladies of the Church of the Redemption intend holding a Fair and Festival in the Lyceum, No. 561 Broadway, on Wednesday and Thursday, the 22d and 23d of the present month, to open at 10 o'clock, A. M., and to continue through the evenings of those days. The public generally are invited to attend.

St. Simon's Church, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

Protestant Episcopal Church of the Messiah, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. Alexander Crummell, Rector.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 24th of March, the Treasurer has received the following contributions:

From Trinity ch, Danville, Ky, $23 25; through the Rev Charles Fox, special agent, from All Saints' ch, Portsmouth, O, 1; Trinity ch, Covington, Ky, 7 05; Ascension ch, Frankfort, Ky, $24 42; Trinity ch, Paris, Ky, 2 65; Christ ch, Lexington, Ky, 21 56—56 68; St Michael's ch, Trenton, N J, 40; Ladies' Miss Asso, Trinity parish, Newtown, Ct, 20; St Paul's ch, Brunswick, Me, half, 10; children of do, half, 1; Zion ch, Pontiac, Mich, 6 38; some members of Ascension ch, Etowah, Cass co, Ga, 15; a member of Christ ch, Savannah, Ga, 5; E R U, for Domestic Missions, 20; St John's ch, Essex co, 10; per Rev J J Ridley, from St Paul's ch, Lewisburg, N C, (16 com) 8; St John's ch, Granville, (4 communicants,) 4; St Luke's ch, Mecklenburg, Va, 4 persons, 4—16; St John's ch, Salisbury, Ct, 2 50; soldiers at Fort Gibson, per Rev D McManus, 11 75; Spring Hill Parish, Somerset co, Md, 2 25; coll in Christ ch, Mobile, Ala, after sermon by the special agent for the South, 393 54; Calvary ch, New York, after sermon by the special agent for the North, 153; two collections at Rushville and Brandstown, Ill, 25 10; free Episcopal ch in Mobile, per G Cleveland, jr, Esq, 35; additional, from Christ ch, Lexington, Ky, 16; Emmanual ch, Brooklyn, L I, 1; St Paul's ch, New Albany, Ind, 5 25; St Paul's ch, Cincinnati, 41 75; Christ ch, Cincinnati, for Ohio, 84 95; St Paul's ch, Louisville, Ky, 77 50—making 209 45 from the special agent for the West; a friend in Cambridge, Mass, per Mr Dana, $4; St George's ch, Flushing, L I, per Rev Mr Burcker, 35; Mrs L M Mason, 1 50; offerings of a member of St Peter's ch, Oxford, Ct, per Rev Mr Eastman, 5; Calvary ch, N Y, additional, 3; through E Wilcox, R A in Pa, St John's ch, Norristown, half, 16 77; S S, half, 9 17; Christ (Swedes) ch, Rev E N Leighton, 6 82; J Ingham, Esq, 5; St Andrew's ch, Phil, 5; All Hallows and Worcester parish, Md, 15; 1st annual subscription of three little girls, daughters of a western missionary, being commuted allowance for sugar, voluntarily given up to aid Missions, 3; Christ ch, Phil, 7 08; lady of St Peter's ch, Berkeley, N J, 3—70 84; St John's ch, North Haven, Ct, 2 89; St Andrew's ch, Northfield, Ct, 3 11; coll in Grace ch, Camden, S C, 5 66; from the offerings of St Mark's ch in the Bowery, for March and April, including $15, tithes of a clerk, 256 36;* St Thomas's ch, N Y, per Dr Van Rensselaer, treas, 234 39; R, for the most needy missionary in Ark, 10; St James's ch, New London, Ct, for the Jewish mission, 25; collection in St Bartholomew's ch, N Y, and contributions subsequently sent in, per Stephen Cambreling, Esq, treas, 1010; through the Rev J Peterkin, St John's ch, Montgomery, Ala, 74 65; Demopolis, Ala, a missionary station, 10; A B, Augusta, Ga, 2; from the Ladies' Work Society of St Helena's ch, Beaufort, S C, for missions in the Southwest, 272 95; through J K Sass, R A in S C, from Mrs E A Clarkson, Zion ch, Rockland District, for missions in Ga, 25; Mrs H S Wilson of Charleston, for do, 12 50; Mo Miss Lec, of which 1 is for missions in the West, 12 31; St Michael's ch, Charleston, 56 97; Prince George's, Winyaw, 7—113 78; Christ ch, Watertown, Ct, per Rev Dr Holcomb, rector, 20; St Margaret's, Westminster, Md, per Rev Saml Ridont, rector, 10; through W P Hunter, Esq, R A in Savannah, Ga, collection in Christ ch, 138 25; St John's ch, 60 60; a lady of N J, for Western missions, 15; additional, Calvary ch, N Y, 2; Huntsville, Ala, 5; for Domestic Missions, from L R, 5; Goshen, Easter offerings from H S H, 5; Rev J Peterkin, coll in St David's, Cheraw, S C, 161 40; Easter coll, St George's, Astoria, 62; St James's ch, Wilmington, N C, half, 40 11; S S, Christmas contributions, St James's, Greenfield, Mass, 5; offering, do, 5; savings of a little child, 1; St Thomas's ch, N Y, additional, 2; Mr Webster of Blurdstown, Ill, per Rev R J Walker, 1; St Andrew's, Harlem, N Y, 1 50; Domestic Missions, per T C Butler, 2; (Jew's mission, Good Friday collection, St John's ch, Brooklyn, 12; St Thomas's, N Y, 58 08; Calvary ch, Brooklyn, 22 71;) Emmanuel ch, Brooklyn, L I, 213 46; Easter coll in Grace ch, N Y, 800; St Stephen's ch, Middlebury, Vt, 5; for the Jews, 2. Total, $4868 14.

Thomas N. Stanford, Treasurer,
April 14, 1846. 139 Broadway, New York.

* This sum, together with the contributions since June last, amounting to upwards of $200, will be increased by the appropriation of $500, which it is hoped will soon be at the disposal of the Rector and Wardens by the will of a late member of that parish, making a total of over $1000 from this parish in the year ending June, 1846.

Foreign Missions.—Since his report of March 24th, the Treasurer acknowledges the receipt of the following amounts:

From St Paul's ch, Brunswick, Me, half, $10; children of do, half, 1—11; St George's ch, N Y, Mrs Eliza Tracy, for education of Fred A, and Eliza Tracy, in Mission schools, China, 2d annual payment, 50; St Ann's ch, Middletown, Del, per Rev K J Stewart, 7 75; congregation of Hungars parish, Northampton co, Va, 25; Ladies' Sewing Society, Savannah, Ga, education Lucius Byrod, Africa, 20; do, education of Elizabeth Newcombe, Africa, 20; do, for education, Africa, 20; do, for African mission, 62—122; wickliffe parish, Clarke co, Va, 35; Christ ch, Mobile, 3d annual payment, Bp Polk Missionary Society, education, Africa, 20; St John's ch, Salisbury, Ct, half, 2 50; St George's ch, New York, 256 71; do, J W D, education, Africa, 50; G M and F of do, fruits of self-denial, for support of Horatio Gillett, Africa, 20; J S and J of do, for education, China, 25—351 71; through E Wilcox, R A, Phil, from Young Ladies' Bible Class of St Paul's ch, for education of Helen S May and Saint A McCoskry, Africa, $40; St John's ch, Norristown, Penn, half, 16 76; Sunday school of do, half, 9 18; St Stephen's ch, Wilkesbarre, Pa, 10 25; Sunday school of Bangor ch, Churchtown, Pa, for Africa, 5; Mr and Mrs Osman Reed, Phil, balance for support of 3 scholars, China, for 1845, 20; do, for support of 3 do, do, for 1846, 60—of which 20 are from missionary box of children of Mr and Mrs Reed—161 19; through Rev Olcott Bulkley, from Sewing Society of Littleton Parish, Va, for education of Wm H Kinckle, Africa, 20; through Rev E C McGuire, from St George's ch, Fredericksburg, Va, 25 79; female Sunday school of do, for education of Edward Charles McGuire, in mission schools, China, payment for two years, 50; Mrs L M Neilson, Leaksville, Rockingham co, N C, 1 50; Female Bible Class of St Andrew's ch, Phil, for support of John Williams Claxton, Africa, $20; through H Trescott, Esq, R A, Charleston, S C, from Mrs E A Clarkson of Zion ch, Rockland District, China, 25; from same, for Africa, 25; same, towards support of Rev Mr Gillett, Texas, 25; Mrs H S Wilson, St Philip's ch, Charleston, China, 12 50; same, for Africa, 12 50; same, support Rev Mr Gillett, Texas, 12 50; Wm Clarkson, Esq, Zion ch, Richland District, support Rev Mr Gillett, Texas, 25; mon miss lec, Charleston, for March, 3 77; St Michael's ch, do, ch offerings for three monthly instalments, for Bp Southgate's mission, 7 50; from same, general, 33 97; an individual of St Michael's, for Bp Southgate's mission, 25; a member of do, for education of Mary Maxwell, Africa, 20; a member of do, for education of Alexander Glennie, Africa, 20—247 74; Christ ch, Watertown, Ct, 20; through E L Kerrison, treas, St Peter's ch, Charleston, contributions of St Peter's ch, for education, Africa, 10; do, do, in part of annual payment for support of Bp Boone, China, 591 90—601 90; Miss B M Page of Williamsburg, Va, subscription for support of beneficiary, Athens, 30; from St John's parish, Wilmington, N C, per Rev Dr Drane, for Bp Southgate's mission, 40 11; do, for the Church at Matagorda, Texas, 25. Total, $1871 30.

J. Smyth Rogers, Treasurer,
New York, April 14, 1846. 69 Wall-st.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From the monthly offerings of St James's ch, Rev John Dowdney, $2 03; St Luke's ch, Brooklyn, Rev J W Diller, $10; Canton, St Lawrence co, Rev W G French, $3. Total amount, $15 03.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 14, 1846.

Missionary Committee of the Diocese of New York. The Treasurer has received since report of 7th inst., the following contributions, viz:—

From St Clement's ch, N Y, Rev E N Mead, $56; St John's ch, Ogdensburgh, Rev H R Peters, $25; Christ ch, Poughkeepsie, Rev H Wheaton, $60; Ch at M A, for "Diocesan Missions," $30. Total amount, $171.

C. N. S. Rowland, Treasurer,
April 14, 1846. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contribution since acknowledgment of 7th inst, viz:—

From St James's ch, New York, Rev John Dowdney, $3 55; St Peter's ch, Hobart, Rev S Davis, $2 28; St John's ch, Ogdensburgh, Rev H R Peters, $15. Total amount, $20 83.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
April 14, 1846. 55 Water street.

Jubilee College.—The subscriber in behalf of Bishop Chase, gratefully acknowledges the receipt of the following sums:

A legacy from Mrs Sophia Rochester, late of Rochester, for Jubilee College, per Thos H Rochester, Esq, executor, $100; two ladies of St Bartholomew's ch, each $50, for the beneficiaries, $100; Hungar's parish, Northampton co, Va, per Wm G Smith, warden, through Dr Rogers, $25; arbitration fees, from Beebe, Melick & Dewitt, per E W Dunham, $10; enclosed in a note, "Bishop Chase, for Jubilee College," witout signature, $25. Total, $260.

James F. De Peyster,
New York, April 14, 1846. 51 South-st.

Just Published
By the General Prot. Episcopal S. S. Union,
THE FALL OF CRŒSUS. By the Author of "The Shadow of the Cross" and "The Distant Hills," 207 pages, 18mo., fine muslin and half binding. For sale at the Depository, No. 20 John st, Ap 18.

TEACHER WANTED, in the Episcopal Institute, Stapleton, Staten Island. He must be a thorough English scholar, understand the management of boys, and if not a student of theology, must be a communicant of the Church. None else need apply.
April 18.

THE BOOK OF COMMON PRAYER IN THE FRENCH LANGUAGE.
THE New York Bible and Common Prayer Book Society have now in the press an elegant 18mo. edition of the French Prayer Book, which it is expected they will be able to supply applicants, in various style of bindings, by the early part of May.
April 11—4t Depository, 20 John street.

TRINITY SCHOOL, No. 76 VARICK STREET
Rev. William Morris, Rector.
THIS Institution consists of a Classical and an English Department.
In the former, pupils shall go through a thorough course of Classical and English Education.
In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.
In both departments religious instruction shall be given both of a general nature, and especially in the doctrines and discipline of the Protestant Episcopal Church.
Terms.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationery,	0 50
Fuel for the season,	1 00

Boarders.
The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.
Board, tuition, &c. $50 per term of twelve weeks.
‡ Modern languages and Music extra.
The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.
The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.
Trustees.
Right Rev. Benjamin T. Onderdonk, D.D., President, Revs. Thomas Lyell, D.D., William Berrian, D.D., John McVickar, D.D., Samuel Seabury, D.D., L. Jones, J. H. Price, J. M. Wainwright, D.D., T. H. Taylor, B. I. Haight, E. Y. Higbee, D.D., Murray Hoffman, Wm. H. Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M.D., W. H. Hobart, M.D., C. N. S. Rowland, *Anthony J. Bleecker*, and John W. Mitchell. April 18—tf

FAMILY SCHOOL FOR BOYS.
THE subscriber, an Episcopal clergyman, will receive into his family a limited number of pupils, for instruction in the various branches of English and Classical Education. It will be his endeavor to impart a thorough knowledge of every branch attempted, and to inculcate sound morals and correct habits.
His residence is in the pleasant and healthful village of New Canaan, Conn.
Terms.—$75 per session of five months in advance, commencing on the first day of November and of May, respectively. Each pupil furnishes his own bed, bedding, towels, napkins, brushes, books and stationery.
References.—Rt. Rev. T. C. Brownell, D. D., L.L.D., Rev. S. Seabury, D.D., New York; Rev. W. Cooper Mead, D.D., Norwalk; Rev. B. I. Haight; Rev. J. Brown, editor of the Protestant Churchman; and the clergy of the city of New York generally.
April 18—4t D. H. SHORT.

ST. MARY'S HALL.
THE Summer Term of this Institution will commence on the first of May. Apply to the Rev. R. I. Germain, Burlington, New Jersey.
April 18—5t$

BROWN'S POINT SCHOOL, (near Keyport, Monmouth county, N. Jersey, Rev. John Croes, Principal.
The Summer session of this School will commence on the first Monday in May. The branches taught are those that are necessary to fit young men for College. Terms $75 per session, payable in advance. Circulars may be had at the office of the Churchman.
April 18—4t

EDUCATIONAL TEXT BOOKS.
Published by D. Appleton & Co., 200 Broadway.
OLLENDORFF'S German Grammar, by Adler, 12mo. $1 50.
Reid's English Dictionary, with derivations, 12mo, $1.
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For the Churchman.

Nolo Mortem Peccatoris.

'I would not the death of a sinner.

COPIED FROM AN ENGLISH MAGAZINE FROM A MANUSCRIPT FOUND AT LOSILEY DATED 1620.

Father, I am thine only Son,
Sent down from Heaven mankind to save;
Father, all things fulfilled and done
According to thy will I have;
Father, now all my will is this:
Nolo mortem peccatoris.

Father, behold my painful smart
Taken from man, on every side,
E'en from my birth to death most tart,
No kind of pains have I denied,
But suffered all for love of this:
Nolo mortem peccatoris.

Behold my birth in what degree
Into this wretched world I came,
Taken man's nature vile on me,
With all the miseries of the same,
Save only sin! and all for this:
Nolo mortem peccatoris.

Here dwelt I thirty years and three
In hunger, thirst, in cold and heat,
In much contempt and poverty,
In wanderings and travail great,
Taken for sin, and all for this:
Nolo mortem peccatoris.

When thirty years and three were run,
The time of suffering came indeed:
Oh! Father now behold thy Son
Preparing on the Cross to bleed:
For why, Oh Father,—only for this,
Nolo mortem peccatoris.

Behold my sighs, my doleful smart,
Behold my tears, my bloody sweat,
Behold my pains in every part,
Had on the Mount of Olivet,
Before my death praying for this:
Nolo mortem peccatoris.

Behold the Jews most fierce and rude,
Thy Son they sought with glaives and bills:
Behold thy Son, most meek of mood,
Betrayed to them to do their wills;
To whom I bowed my will for this:
Nolo mortem peccatoris.

Behold them also how they brought
Thy innocent Lamb before their judge,
As one who had all mischief wrought,
Condemned to death upon their grudge,
Grown against me for preaching this:
Nolo mortem peccatoris.

Behold my head then, how they crowned
With sharp thorns piercing to the brain;
My face—my neck in blood all drowned,
My whole flesh trembling in such pain,
Surpassing pain; and all for this:
Nolo mortem peccatoris.

To bear my Cross then forth they drave me,
The weight of which threw me thus under
These hard and cruel strokes they gave me,
Beating me forth with shame and wonder,
Which meekly I endured for this:
Nolo mortem peccatoris.

But then behold those cruel folk,
One at each hand, one at each foot,
Through flesh and bone great nails they stroke;
The streams of blood were set afloat,
To wash their sins who wrought all this:
Nolo mortem peccatoris.

Upon the Cross see how I there
Hung three long hours ere life was gone,
Having no stay my body to bear
But those hard nails through flesh and bone,
Yet I e'en there declared this:
Nolo mortem peccatoris.

Who may express my cruel pains,
Who may bethink them to disclose?
Yet still the bitterest grief remains,
Yet is there ONE pain worse than those,
Oh! Father why should I say this:
Nolo mortem peccatoris.

This my most pain, this my most care
Is to see man's wickedness;
For all my grief he will not spare
Me to offend—my laws transgress,
And all in hope and trust of this!
Nolo mortem peccatoris.

The wicked world, the flesh, and devil,
Man will not spare to serve *all three*;
Still trusting on, whilst working evil,
To my own words—saying to me,
What e'er I do—yet Christ saith this:
Nolo mortem peccatoris.

But unto man I say again,
Death of a sinner will not I,
If he amend and sin refrain;
But when in sin he still will lie,
Then unto him *I say not this:*
Nolo mortem peccatoris.

Oh! man for thy love have I died;
I ask no more of thee therefore
But love for love, in thy deeds tried,
Forsake thy sin, and keep my love,
And then to thee *I do say this:*
Nolo mortem peccatoris.

Example of Dr. Arnold.

Happy is the pupil, happy also the school, which is blessed with a teacher whose own scholarship and character combined, exert on all within his reach, a kindling and inspiring influence; the very contact of whose mind and the magic of whose presence wakes, as by an electric fire, the intellect and the manhood of his pupils; who creates intellect and creates character by the strength, the justness and the ardor of his own.

Such a man was the late Dr. Arnold, an eminent and inspiring example to all scholars and all teachers, the record of whose life should be held in the memory of all such, till a brighter example shall arise.

It was his to dwell in the past with the accurate knowledge of the exactest and the most thorough scholarship, and yet be alive to the present, as an earnest man—to concern himself with the readings of Thucydides, the minutest point respecting Rome, with the enthusiasm of the merest man of books; and to engage upon the great questions which agitated England, with all the eagerness of one who had forgotten his books forever, in the hot and busy strife of politics. It was his to be interested alike in the drill of the class-room, the sports of the playground, and the adventurous and exciting ramble through swamp and wood. It was for him to rejoice in that nice appreciation of the classics, which the master of the ancient tongues alone possesses, and to esteem the study of the classics of highest value, as they enabled his pupils to read with higher enthusiasm and a better taste their own English writers. It was his as a teacher, to strive earnestly to make his pupils scholars, and still more earnestly if possible to make them men, and through the men whom he sent to the university, to spread himself over all England. What was highest and best of all, it was his peculiar glory to be as wakeful as a boy to all that was good in the present life, and yet to keep an eye open full and clear upon the things which faith beholds in the world which is to be, and to demonstrate by his own example and his own success, that a life of letters may be a life of the manliest and most fervent piety, and that a school of literary training may bring the best appliances to form the noblest Christian character. Would that his name might be honored and his example imitated in all the schools of our land.—*Bibliotheca Sacra.*

Record Dictation.

One of the evil, and perhaps one of the most distressing, peculiarities of the age in which we live, is the uncertainty that extensively prevails as to the opinions and judgment of many of the ministers of the sanctuary, even in relation to doctrines of the first class of importance. The doctrine of *reserve*, as taught by the Tractarian school, appears to be extensively in use. A man often does not present himself to the Church as he is, but as it suits his immediate object or purpose to appear, and thus mistakes of the most important description are committed.

How far these observations apply to the case of the Rev. W. B. Flower, nominated, as we are credibly informed, to the office of canon in the Cathedral Church at Calcutta, we do not presume to say. This, however, we firmly believe, that the Bishop of Calcutta is, on the one hand, in the last degree solicitous to exclude from the ministry in the centre position of his diocese, that pestilential evil whose existence he so deeply deplores, while, on the other, Mr. Flower, however able a person he may be, has exhibited those evidences of Tractarian principles which will be considered decisive by every man of sound Evangelical perceptions. How such a nomination is to be accounted for, otherwise than in the manner we have suggested, we do not know. If there is another explanation of it we shall be happy to receive it.

It is often difficult, in the case of those infected with Tractarian heresy, to reach proof of the fact which will be considered generally satisfactory. This is not the case with Mr. Flower. He has published; and a few extracts from his publication, made by a gentleman, whom two of our clerical friends represent as "a person of sound views, deep piety, clear spiritual discernment, and a witness whose testimony may be thoroughly depended upon," will put the matter at rest in the judgment of our readers. The gentleman in question has no doubt of the peculiar characteristics of the theological creed of Mr. Flower, and in confirmation of his judgment he says:—

"I have before me a copy of one of this gentleman's works, from which I will give a few quotations. The title page runs thus:—'*Sunday Evening Musings, and other Poems: with an Appendix on Sacramental Efficacy.* By William Balmbro Flower, late scholar of Mag. Col., Cambridge.'

"The dedication is as follows:—'To the Rev. W. F. Hook, D.D., Vicar of Leeds, Prebend of Lincoln, Chaplain in ordinary to the Queen, &c., in admiration of his unflinching advocacy of Catholic principles in an evil age, and as a frail tribute of respect, esteem, and gratitude, this volume is dedicated, by his former parishioner, the Author.'

"The first quotation which I shall make is from a poem called 'THE CATHEDRAL CHURCH.'

"Page 9.

'Tread lightly, and before God's throne,
Come humbly bow the bended knee,
Where daily prayers are offered up
By God's own favored ministry;
Ordained by him, as Aaron's line,
To spread the truth of things divine.'

"Page 10, *same poem.*

'See! here the way we enter in
The font of holy Baptistry;
Where flow the cleansing streams of life,
To doubting man a mystery;
Which *wash the guilt of sin away,*
And make us heirs of endless day.'

"The words which I have underlined are printed in italics.

"Page 47. Poem—'FAITH.'

'By mystic water well I know
Baptismal grace to me *was given;*
And I *became* a child of God,—
Destined inheritor of heaven.'

"Page 45. Poem—'HIDE THE CROSS.'

'What, hide the cross!—nay, rather let it be
Placed visibly each day before your eyes,
That, oft as on that sacred sign you look,
Your souls' own imagings may heavenward rise;
And as they soar, may purer, holier grow,
Freed from the chains that bind them here below.'

"Page 51. Poem—'THE CHANGE.'

'And whensoe'er an infant child
Is brought her porch within,
Lustral lavations are prepar'd
To free that child from sin.

"The last quotation which I shall make is from the appendix to the Papistical book.

"Page 152. 'That grace is given in baptism, or, in other words, that regeneration takes place and all original sin is washed away, is doubtless the doctrine of our Church, though, lamentable to say, some there are who unhesitatingly deny any such thing."

Here we pause. Our readers, we are persuaded, will fervently hope, that some satisfactory explanation may be afforded of this apparently mysterious and distressing affair.—*The Record.*

Development.

The term development obviously admits of several distinct significations. There is a physical development, as of the plant or the animal with which we have here no concern, except as it may serve the purpose of illustration; and for that it may be useful to remember, that in this sense there may be a healthy or a morbid development, and that the term properly includes, not only the period of growth and increasing vigor, but every transformation which the subject undergoes according to the laws of nature down to the last stage of decomposition. There is also an intellectual development, by which conclusions are deduced from the premises in which they are involved, or general laws applied to particular cases; as when the precepts of the decalogue are expanded into a complete code of morals. And here, if the method be legitimate, and be correctly employed, the result will certainly be true and right. But there is likewise a historical development, such as is constantly taking place in the condition and the institutions of every human society; for none can ever remain perfectly stationary, but is continually undergoing a more or less perceptible change. Now it is evident, that if a question should be raised as to the quality of an institution, or of a social condition, with a view to determine the estimation in which it should be held, and the manner in which it should be dealt with, it would not be enough to show that it had arisen gradually out of an earlier one, which is admitted to have been good and wholesome. For there is no abuse, or social evil, that might not be defended on that ground. Yet it is in this sense that the term has been recently applied to vindicate doctrines and practices of the Church of Rome, against which we protest as unauthorized innovations. And undoubtedly there is not one of them that may not be described as a development, that is, as historically derived from an earlier state of things, from tenets or usages of primitive times: as the adoration of relics and the invocation of saints, may be traced to the veneration paid to the martyrs, and the custom of commemorating their deaths. But it is clear, that there is only one supposition on which this fact can be of the slightest avail to establish the soundness of any Romish doctrine or practice: that is, if it be assumed, in contradiction to our nineteenth article, that the Church of Rome has never erred, and that it is protected by divine interposition from the possibility of error, in matters of faith. And this is in fact the assumption which lies at the root of the theory. On this supposition it is of course superfluous to refer to Scripture, or even to tradition, in defence of any controverted tenet; and it is erroneous to appeal to them against it. All that is requisite is to show that it is actually held by the Church of Rome. The creed of Pius IV. is equally entitled to assent with that of the apostles, even though admitted to contain doctrines which were unknown to them. The Church is thus invested with a new office and prerogative: she is not only the keeper and expounder of divine truth, but is empowered to reveal it: she not only declares, but makes articles of faith. This theory is of recent date even in the Church of Rome; it virtually renounces the position which her apologists had previously thought it necessary to maintain; and it seems to have been embraced only by a few speculative writers among them. Yet it has been adopted without hesitation by divines of our own Church. There can hardly be a clearer sign, that it has not been by a process of legitimate reasoning, nor with a spirit of earnest and sober inquiry, nor with a single eye to truth as the object of their researches, that they have been brought to their conclusions.—*Bishop of St. David's*

The present life receives all its value from its connexion with eternity. Short as it is in its duration, fleeting as are its enjoyments, and numerous as are its trials, it yet appears to be a state of unspeakable importance, when considered as issuing in everlasting happiness or endless misery. The Christian regards his sojourning upon earth as altogether preparatory to his entrance into glory. Every object excites his desire or aversion in proportion as it promotes or obstructs his preparation for heaven. This important end he keeps perpetually in view. Whether pain or pleasure marks his path, whether "the voice of health and thanksgiving be heard in his dwelling, or his organ be turned into mourning," the spring of his happiness never fails. Every step he takes he is advancing nearer and nearer to the gates of paradise. "He knows that his Redeemer liveth," and that he has "laid up for him a crown of righteousness which fadeth not away." To him "to live is Christ, and to die is gain." *Stowell.*

While he was engaged in the faithful discharge of his Episcopal duties, his light shone with such transcendent splendor that it could not be hid. Though his great desire was to pass unnoticed by man, and approve himself to Him "who seeth in secret," yet his reputation spread far and near. The celebrated Cardinal Fleury had received such an impression of his character as rendered him exceedingly desirous to see him. He sent purposely to inquire after the bishop's health, his age, and the date of his consecration; observing that they were the two oldest, and, as he believed, the two poorest bishops in Europe; and at the same time inviting him to France. The bishop's answer to his invitation gave the Cardinal so high an opinion of his piety and talents, that out of regard to his correspondent, he obtained an order from the French government (then at war with Great Britain) that no French privateer should pillage the Isle of Man.—*Stowell. Life of Bishop Thomas Wilson.*

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New Haven, April 11th, 1846.—6t$

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April 11—6t$

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